

Many letters wait patiently for attention and answer in our himalayan silence and it is well to recognize that in writing to you we reply also to their mute cry, and in writing or thinking to our friends, we respond to you in them. Your Love does not crave nor cry out, but bubbles along and suffuses us in pure joy; no compulsions, no craving for requital or recognition, no need, no distance and no real we-ness. The I is I-free in the Whole, no urge to assert, to hide or to reveal. Self-revealed you smile in all things and in the Whole. Thus lightly and starkly we can merge in this misticky, unpossessive and inexclusive Love, which is neither yours nor mine. Calmly we can joy in the Ananda-radiance, the still Prajna-light and the serene Karuna-rhythm, and scribble to our Self in you. We let the word-symbols bubble up freely, spontaneously and playfully. It is Play and the shadows will not blur or hide the Ananda in them nor the radiant joy that you are.

So we freely rejoice that you are, that All are Narayana in the Ananda-experiencing, here and in immediacy. The eternal Nataraja dances freely in time, in the Play of projection and of withdrawal, and yet 'he' is most sahaja-still, the Silence in and beyond all phenomena and playful interpenetration. Voila, a mystic-clear word-play. It is the awareness in experiencing that is essential.

Writing to you we write to our Self, all the Sahaja-Aware in the Uttara and elsewhere. Stilled in the suffusing Sahaja-Silence - You are (awarely) the joyous radiance, the pure innerstanding, the glad enfoldment and the calm Ease, and thus we are ever in Touch in Unity. "For out of joy these ~~worlds~~ creatures spring and into joy they return" (or call it Silence.) Narayana is the Ananda in the joyous rhythm of the I-free Nataraja. Again we read in Vedic lore, "Become what thou art" (or should it be: Simply re-awaken! become consciously Sahaja-aware in what thou art!) Becoming pertains to ego and egos cannot be 'saved' or liberated, except harmonise or die into I-free, perfect service. "We live in great joy who possess nothing. To possess nothing is to possess the one great treasure."

But really and truly, Kumar in Himalayan consciousness, we transcend the sense of possessiveness. Art possessed by Sunyata? It is not really a matter of possession, of possessing or of being possessed, of having, nor of merely being 'Narayana' or 'Sunyata'. This is but play in duality word-symbols and concepts. When we are I-free, we-free, me-free and us-free, there is no sense of possessiveness, of having Nothing or even of being, this or that. We are the experiencing, the omnipresent all suffusing Narayana, the wordfree Sunyata, the radiant Ananda, the Karuna-freedom at Play, but we do not assert or shout about it. There is joyous, playful ease, and simple skill in action as in inaction, in the actual Shadow-Leela, as in the Sun of Silence. We do not believe or idealise when we are the experiencing. "An al Huq J An al Huq J" True, but not true enough when you assert and shout about it: God may have his head chopped off, and serve him right J mutters rude and crude but wordfree Maestro Onowji. It is a matter of mature awakening into simple calm Wholeness-Awareness and of Sahaja Self-experiencing. The sign of world-heart is one of contentment, the pulse of systole and diastole are a Unity. There is calm, joyous, healthy interfusing in unimpeded, mutual interpenetration. There is a pure sahaja joy, far beyond rapture, psychic orgasm and shrieks of ecstasy. In the Unity in and beyond union, trying and tool-rigid Samadhis, the Ananda is calm, is stillly and clearly radiating, at least in mystic clarity. Consumption ever is - an unbroken Perfection, a radiant Ease.

It is not a matter of having, of becoming or of being possessed but of Being it in intuitive experiencing. You simply awaken, or re-awaken into mature, abiding conscious-awareness. It is a recognition in central quintessence, a glad awaring in Self-everywhere. Swadharma is in this pure Swadarshan in Being the simple Narayana, awarely in joyous Swaleela.

Thus we share and are, the ultimate Tula and the Sahaja SPRING-dance of Life. We are the dance of atoms and of microbes, of tree-friends, lakes and hills and even of ego-humans; and the rhythm of the Shakti is all Ananda. The old pain-joy of egos, the old striving for power and the yearning for touch, for nearness or for fulfilment - are all the Touch, the Play, the Mystery, the Wonder. Gladly we are the music, the melody, the harmony, the radiant Ananda. Life is a word-free Unity, simple, natural, timefree and ego-free.

In Wholeness-Awareness, we are free in, not from or of, not less or niti - niti. There is purna acceptance in joyous Self-Awareness, there is Freedom in the All and simple Ease, no clinging or cloying attachment to things or bodies, no sentimental or sticky Love. Only the free can freely meet. They are eternally in Touch. The possessive and exclusive ego-love is vanished or at least blurs not in simple Self-Awareness. The Sun seems to sink beyond yonder hill-crest, but it is really the rolling earth that is turning its back on the day-star, and the purple Self Sun is ever radiating in Sun-Yata. We can safely, fear-freely, let the dark mystery enfold us in healing Silence. Sink freely into it and Be it, experience it in serene, utterly secure Calm : The harmonising Union into the living Unity, beyond. In mature practice, and yogic skill is joyous ease, the Existential Leap is not in repetition a jump, a jolt or a bump. In experimental skill it can be a natural glide on intuitive wings, a simple merging or re-emerging into unity of Swadarshan. Having been, at least we know that there is a Ground. If we flutter or stumble or fall, we are really quite safe. Aware in the Sahaja quintessence within all things, we are free in these, in forms and phenomena, in egos and in duality-play, as in the healing Sunyata-Silence.

We are the Silence in the All, calmly and purely in Touch. In every form we Are the Self, the Silence, the mystery, the Narayana. After the first, careless rapture of adolescence, the uprush, and outrush, the magical bursting into blossom of feeling and pisgah-visions, comes the mature, calm fruition, the wisdom of Wholeness, the joy in innerstanding, and in inner Unity. There is no longer the fever of discontentment or itch for union, for integrity, for merging or for fulfilment in consummation, nor the agony of ego-crucifixion.

The last words the Christ-conscious Jesus uttered on his cross of matter and body were : "Consummation est !" So much fuller than the English rendering, "It is finished !" Consummation est all the eternal while, whether we aware or not. We but awaken maturely, into abiding, conscious awareness (at least at the Sahaja Centre) into living Narayana-Love, the inner Unity, the One Life in all our living, the one silent Song in all created forms and interdependence. There is silent ~~xxxxxxxx~~ interpenetration, there is primal rightness (Dharma) there are the ultimate simplicities into which 'we' die to live, wholly and essentially, at joyous ease. Stripped starkly of all artificial fig-leaves and disguises, clear of all inessentials, of trying to be, to appear and to become and of the sweet unrest called power or desire, we can meet simply and merge freely in the All, healed in the Whole. Then there is joyous ease in all the ego-fuss as in all the noisy flux and shadow-play. The silent Sun in Sunyata smiles in gay Swaleela, perhaps with a curl on its invisible wag-tail, a la Chowji. It cannot tread on the tender corn of its holy lotus paws, " 'cause it aint
xx not none !"

Beloved ! (say this to a woman and at once the term or concept would appear as personal, possessive and pleasantly exclusive.) Beloved Love ! did we not at first atune in the radiant Narayana-Silence in the Sheep-fold with sundry sheep and sweet lambs me-ing and braying assertively around ? It was Love at first Darshan or simply veil-free Darshan, and, whether mutual or not, This is the Real meeting, the true re-cognition. It was and is the real sharing : your real creativeness and Sunyata reflection. Is not our Ramana intimately nearer and more freely alive here in the rhythm of Sri Himalaya, since he left the painful, cumbersome Sri Body ? He uttered upon us "Sunyata" and 'he' is IT.

Even your beloved form and tools may descend upon its Himalayan sanctuary : but you are here as the rich Silence within all. You are heard in the cry of the bird, in the little quite wind-identity rustling through the reeds and winnowing carelessly the glittering pine-needles and the hair on our body. You are the Life that flows here in harmonious calmness and sanity, in serenity and at joyous Ease. First we weigh and choose, discriminate and reject, then we cease to do so. We accept all and merge into choicefree Wholeness-Living. The Sahaja-bubbling Ananda clarifies all paradoxes and all trying complexities. The You and the I, the subject and the object merge into the calm flow of living in primal simplicities of earth and sky, water and natural spiritualities of grass and bushes, tree-friends and sane animals around, and naturally in Maestro Chowji; all free from greed and mental fever and fret, from the wilful power to possess and to control, the lust to give and to direct. So we too can be, and essentially are free in complexities and struggles in the fearful, devouring restlessness, which civilisation has brought upon the natural culture of the race of men, who, in avid striving after mere knowledge have 'created' a monster which may well destroy their bodies and clever minds, unless they safely die into the Whole and so, reawaken into the Wisdom-Light and the Karuna rhythm. It is but a simple matter of nature awakening into Self-awareness in Sahaja Wholeness-Experiencing and behold ! as spiritual suffering is a contradiction in terms. "We are saved as we are." Bondage is delusive.

A Buddhist sutra advises : "Alertly seek the realm of Nothingness, and aided by the thought : Naught is I thou shalt cross the flood !" (Of Samara into Unity-Awareness and Swadharan) Shakespeare's embittered 'Timon of Athens' also finally utters, "My long sickness of health and living now begins to mend and Nothing brings me all things. Go, live still !" The last words of Hamlet Prince of Denmark, were : "The rest is Silence !" All fine tributes to and awareness of Sri Sunyata. We are the Nothingness, the invisible Real. Yes, sweet lamb, honey and deary ducky, darlin, Sweetheart ! We must freely conquer and renounce Love or at least its possessiveness, cloying stickiness and exclusive antics. What mean you by Love ? Something ye fall into, wallow and stick in ? We must freely transcend the word-symbol or experience called "Love" as a western conditioned person, mask or mind conceives or connotes it, as a subjective truth in ego-experiencing. This is fairly easy in the thin air or akash of Himalaya, and in the Swadharmaic experiencing in Karuna, which may clarify into Mahakaruna. To an Eastern conditioned person, mask or psychic, like yourselves and ourselves, we can freely and spontaneously use the word-symbols - Love, Void, Sunyata, Samadhi, Darshan, Nirvana, Swadharma and Innerstanding, for our experiencing without being misunderstood and non-understood, but a western mask or mind would be apt to colour such terms subjectively, mentally and negatively, too much and so falsify. We do flutter and flounder gravely and solemnly in semantic muddles and blinkers, and so Silence is best and most eloquent at least in regard to one's quint-essential, simple experiencing. Often in trying to name, and to explain the word-free, you fail to Live IT. Trying is not only futile, but blurring and falsifying.

"Anagarika" is often translated as the homeless wanderer, or unattached way-farer. At its best, it should be home-free. If we are freely poised in Sahaja essence, we are consciously free in homes and bodies and tools, in ego and in duality-consciousness. Awareness shines through so that there is no binding sense of possession or attachment to things and modes of Play. We are essentially free in-rather than from or of, Sannyasa? When you "take sannyasa", or samnyasa is given or takes you, you are said to have "died to the world," or rather died into the world: the Eternal realm in time and things, free in these because Self-aware in immediacy. When "Love of Life has end" we are truly "poor in spirit." It is not the World of phenomena, bodies, ego etc. that is renounced, but fear and greed, attachment, sense of possessiveness and conceit of agency. It is an inwardisation into deeper values and wider Self-identification or into Swadharmaic experiencing.

Often there is an obvious show and assertion in this renunciation, beggarly homelessness and dying into samnyasa-mode of holiness or Wholeness (also dying of garment) matted hair and ash-smeared, cow-dung cleaned ascetic bodies. But just as a Yogi, or a Siddhi only aims at Union and Perfection and often degrade into Power and Bossiness, so 'Samnyasa' may but denote ones readiness and maturity to aim at that inner sahaja freedom-awareness, rather than being it. It is still a trying stage, rather than the realm of Grace. The glowing geroar or ash-smeared bodies denote that ego-will, desire and duality-play has been burnt to ashes and nothingness, and that one is essentially and consciously aware, the Self-radiant Sunya-ta.

It is fairly easy in our warm and mystic-aware Indian simplicity and in Himalayan vastness, purity and ego-silence, to be a naked, homeless or even home-free beggar, ash-smeared or geroarhued, naturally hairy and dusty (dirty! the pure, white western soul would assert.) How many are but talkers and escapists? How few are Real and really Self-experienced and maturely Self-aware?

Unless ye can listen ego-freely and atune in the inner silence, in things and in fellow-pilgrims in consciousness, how can ye right-wisely gauge its quality, maturity and real radiance? In order to aware rightly, whether there be bondage, attachment, ego-craving and power-lust, you your-Self must be free in your, subjective truths, ideals, ideas and concepts, free in mind, in thought, in ego and in other harmonised tools. In all things we see but our Self as consciousness. Only a Maha-Atma can truly and fully re-cognise a Mahatmaji. This or that dead-to-the-world-fellow may well be deadly attached to his fig-leaf, lean-cloth, to his nakedness, solitude, hairyness, state of beggary or Samnyasa-freedom, or to his show of achievement, wholeness or Holiness. Reality is well hidden to egos and to pilgrims, who try and who assert. The real Silence, reveals, but in order to atune and to experience this identity or to reflect it purely, one must be ego-still, stark and sincere. Who can discern the Sahaja in the disguise? W...

A man (and even a woman) may have wealth and mate, family and great possessions and may seem to live respectably immersed in actualities and in surface-play, and may yet be free in it all. Who can truly tell or gauge whether he be attached or free in the play, bound in fear and fuss or freely awake and aware, Self-dependent and experiencing the Maya-Leela as play? Who but the kindred and the free? and how few are free (consciously awarely free) in ego-anties, in subjective truths and in duality-consciousness? Artists in Life!

To a certain Jewish youth, stuck in riches and clinging possession, it was said at a certain time and place : "Sell all that thou hast or push it on to the blessed poor, who are always with us. Not for their sake, but for your own freedom". "Blessed are the poor in spirit : for theirs is the inner realm of Grace". This was said to a particular youth, who was attached to his riches and whose possessions possessed him and so hindered his further awakening into the harmonious realm of inner Grace. The 'renouncing' and giving away was suggested as a remedy for the dis-ease of attachment. Another man (or woman) with great possessions and great responsibilities, may well be poor and pure in spirit, in the deathfree Real. He may be innerly and truly Sahaja-free, Self-aware in all the inter-play and inter-penetration. He may be awake and unpossessed, unattached to form and name, functions and ego-play, free in all these because aware that there is no real detachment or real division in the invisible Real. He may have re-awakened into the Unitive Self-Essence, and into eternal Self-Experiencing, and thus be intuitively and wholly aware that only because of this innerstanding and duality-transcending Self. everywhere, the blessed possessions and the beloved forms and names (of mate and offsprings, bodies, things and play) are dear. In Swadharshan there is no renunciation, no trying or dying. Possessiveness, attachment and conceit of agency have faded and vanished. Mature, abiding re-awakening in Sahaja-Essence is all. The prodigal Son "came to Himself", consciously aware.

Everything that lives is holy !" and in Self-awareness and Self-experiencing all is alive in mystic-clear interpenetration and joyous ease. So judge not holinesses by appearance, exhibitionism, outer simplicity or beauty-show. The Self-essence intuitively recognises and awares the sahaja-essence in all, experience the identity and so cease to judge, discriminate and fuss.

Why speak and proclaim the Dharma ? This was Siddharta Gautama's dilemma when he had maturely awakened into Buddha-hood. It has been answered, solved and lived variously by the diverse pilgrims, who have abidingly come to their Self and come through union to living Unity at joyous ease. Some are seemingly withdrawn from egos. "Silence is the most potent form of work in Swadharma !" said Ramanaji. His was the real inner Silence, also in words. Sri Buddha moved about for 40 years in actualities and in wordiness, yet it was the radiant Reality which illuminated, as in the mute flower-sermon. His was the Karuna-Ministry in Prajna-light and in words. Silence is best, "yet there are beings whose eyes are only a little covered with dust : they will recognise Swadharma." "If your intuitive eye be single, (Sahaja), your whole body (all your bodies) will be whole and full of light !"" The mental blinkers seem great hindrances and impediments to Wholeness-Being and Sahaja-living, as in the case of the learned and much knowing, intellectual Sri Ananda. Does not the less ego-blinded and less mentally blinkered Swa-Life in tree-friends, earth and air and animals, respond the easier, in mute acceptance and recognition ?

The holy Life is without trying. It is spontaneous, simple Wholeness, Unity-Awareness and mature, awake Self-experiencing at joyous Ease.

You are impatient with Sri Ananda, a blood relative, personal attendant and constant companion of the Self-illuminated Sri Buddha for 40 years and yet unable to get through and beyond his intellect, his attachment to the outer Guru and to desire for forms. Let us patiently accept. Ananda did awaken into Real Ananda after Buddha's Maha-Samadhi, and if he had not existed (in intellectual bondage as a foil for Sri Buddha's intuitive Light of wisdom and Mahakaruna) well, he would have to be invented, to make the word-play and the illuminating teaching. His hindrances, the usurping intellect, the guru-clinging and sex-desires, all pertain to duality-consciousness, and can be warning to fellow-pilgrims. At one time he says, "I am like a prodigal son who has forsaken his father. I now see that (in spite of my learning and understanding, I am not able to put it into practice, I am no better than an unlearned or untaught man. We are all entangled in these two hindrances : knowledge and learning, and vexation and suffering. I can now see that it is all due to our ignorance (unawareness) of the eternal and tranquil nature of Swadharma or true Self-experiencing." So Ananda knew : Knowledge of things and the discriminating intellect blur the inherent, unitive and intuitive wisdom-light, Prajna and our awareness in Karuna-rhythm.

All naturally awakened Sufis, Mystics, Sages and Rishis, had no outer guru and looked not for refuge outside their Self, the Sahaja-quintessence within, and within all forms - and free in them all. Tao-Teh-King had a wholesome influence on the ~~dark~~ development of Chinese Buddhism and has tended to restrain individual pride of egoism, religious-ceremonial, ecclesiasticism, priest-craft and insincerity. Simple, terse and direct - it focuses and states the essence of the Essence.

Yes, the order of Bhiksuni's was established with some reluctance by the Self-illuminated One, owing, it seems, to the importunities of the assertive queen and foster-mother, Prajapati Gautami, and to the repeated intercession of Sri Ananda. We have not found Buddhas wordy objection to a woman-Sangha, except that it would shorten by half the life of the true Dharma in the outer world.

What was important to Buddha's intuitive eye was not the form, the rupa, the body-kaya, but the character (nama) or Buddha-essence embodied in practical, actual life-play, in the rhythm of Karuna (encompassion or transcendence) and Sahaja-Prajna, inherent-wisdom light, innerstanding, summed up in the word-symbol Bodhi. Buddha was not only Sakyamuni, but was also Tathagata (awarely), not only the Play, but the Silent Plenum-Void, Sunyata. The Eternal Dharma, that he taught and radiated was nothing but what he himself was, and all are, in pure quintessence. But the few are awakened and aware in Swadharma. Rightly has Sambodhi been called Svabodhanam to emphasise the fact that the experience is awakened into only by mature Self-help, without the extraneous aid of a teacher, or an Isvara. "Save his own Self's light none leads man, none ever led." Or as W.W. puts it : to experience, "rather consists in opening out a way, whence the imprisoned splendour may escape, than in effecting entry for a light, supposed to be without." Intuitively we transcend "what ye call life", Love and God, and experience Karuna : The intrinsic and inherent greatness is in man's capacity to awaken without extraneous aid. We are the Buddha-Nature and in our mature awakening, we illuminate and recognise the interent Worth in all things.

It is only Monday, - but Sri nature smiles in divine indifference to our learned fuss in name and form concepts and partial whims. The smile is not at, - but rather to and with, the blinkered human power-progress in becoming and begoing, projection and with-drawal-. The natural Swadharma can afford to accept all the interplay; - there is nothing to forgive-, nothing to regret or to fuss about in "Thy will be done".

Every day is a Sunday in radiant himalayan awareness. Each moment is the perfect fulfilment of time in the eternal rhythm - and behold in intuitive grace, Sri Ananda is every bubbling transmutingly in joyous ease. Simple re-awakening into mature, central and abiding awareness is all. Shakespeare's Timon of Athens finally writes his epitaph : "My long sickness of health and living now begins to mend, and nothing brings me all things. Go, live still". "Lose your pangs of loss and love-. Death is your gain".

Seek ye first this death, this awakening into no-thingness-, and all things are naturally added unto you possessivefreely. In the grace of the Whole there is no pang of love nor of loss. In Sunyata is all things, all experiences, and in the cosmic flow is the more than human freedom and more than mere 'Peace'. There is Ananda interplaying at joyous ease. Sri God 'goes with' in divine and rightwise grace, and perhaps 'he' enjoys the fun in the bubbles and in the interpenetration-. He is the Play-, the Joy and the Ananda - in and beyond, - still irradiating the whole-, the playful and playfree Silence-, the wordfree Plenum-Void. So simply experience God in himself, or do ye malefully conceive of it - (, the Silence-, the whole, the Sunyata,) as the rule-free matrix or Sri Is? Can men rightly conceive? Experiencing, is the Sun in all concepts.

Soon our mere maleness may grow unnecessary or obsolete and we shall enjoy complete patriarchy, children and wee-man Swaraj-perfections - eh !

Meanwhile, in our himalaya, each season is perfection while it is here, and also this hotness we can undisguised enjoy in the sunlit shade of caves and of tree-friends-. The purple Sun transfuses and transmutes-. It is in and beyond also the burning disc of gold which in dharmic rhythm speedily revolve in the akasha- "Go - be still" : Can ye hear the radiant, singing silence in the whole ? How lovely to be richly alone in the All-, not whipped up in merely human desire and ego-wilfulness to serve, - to save and to be powerfully used as a toy, a foil or a trophy. Lovely to be timefree and mindfree and to let thought float freely by. Thoughts - are there, mind and other bodies and tools and divisions are there, but if they be harmonious and we intuitively and wholly awake and consciously aware-, we are naturally free in them all-, and so and also in sticky, clinging, subjective and possessive Love. Yes, it is good to be able to die again and again-, specially as there be no real death. "Nothing brings me all things !" Having nothing we are the whole - and Be the experiencing in conscious awareness. *Being-Grace*

We live such lovely whole days in the full, solid emptiness. Neighbours do not fuss or call-, nor do noisy subjective callers intrude much to make us dual and divided in ego-consciousness or even in body-consciousness. Naturally we accept all that God or devil may send-, but we do not specially reach out for ego-touch or chatter. Say nothing, - nothing - this seems to be the ultimate Sahaja wisdom : Living Sunyata - instead of talking. The rich quality of radiant positive Silence is in and beyond all our living - in and beyond all the play of I and we-, assertion and denial.

Self-experiencing is all the eternal while. The Word smiles livingly also in our words and in the Maya-Leela Shadow-Play. We are the way in all the various modes-, paths and intuitive, trackfree by-paths-. If we be ~~at~~ awarely-, maturely and abidingly, death, decay and words have no power to blur the Sahaja-strength and radiance. The Swa-Leela is Tapasya, - is joyous-cosmic sacrifice-.

On intuitive wings and in rich 'soul'free solitude one is never lonely nor alone. ~~One~~ can fold and furl the wings within, - but the flesh too must be employed in harmonious play if it is to let the psyche be free in the whole. "Strange that a harp of thousand strings can keep in tune so long -"; but left without mental and mere human interference and 'help', it knows the pattern - and keeps in tune. We strain too much the strings of ~~life~~ life, meaning to make such music or shall 'save' - inspired, enlighten and liberate, - instead of harmonise into wholeness-, in ego-freeness, awakendd in Being, - free in Swadharma, aware that "what will come and must come, shall come well". Our ego-fear and wilful flutter is due to our rampant conceit of agency and blinkered self-identification. "What thou bidst me ~~keep~~ is form which passes, but the free truth -(dharma) stands" quoth Siddhartha Gautama to his temptress-.

Some of the many facets of Dharma is Law, Religion, - Truth or true-, rightwise living in the inner light of the invisible Real. This may be an experiencing, which has but little to do with theology, dogma, tradition, outer authority and words. If the Sahaja-essence or wholeness-living in any person (mask), or form be self-revealed or maturely experienced, - there is no criticism - and no criterion, but Karuna. The Real does not assert or ~~agress- but xxxxxxxxxx~~ plays in the parts a game of hide and seek, lose and find.

In the Prajna-Light of the whole, there is joyous Ease. All the irksome antics-, foibles and ego-fuss are awared, are experienced, as right and inevitable and so cease to irk and to blur, unless they be too close and too persistently-, over emphasised and over-powering, like a constant blare of radio or of an aggressive human desire-gramophone in a two-roomed heart-cave.

To 'have been a tree' or to have been-, consciously, the life in this or that other human or animal form is a small egofree and mindfree death, - a valid and authentic experience. The greater and more healing and salutary death is the simple, merging or experiencing in the whole. To have experienced one's self in this or that other form is to aware it freely-, unclingly and without enthusing or elation. There is natural spirituality in suffused, wordfree, joyousness - and simple awareness. The 'total vision' - is Swadarshan or wisdom in ideantity - : there be no real duality-, no seer and no knower -. I - free and we - free, we are the experiencing. Descending again into duality - play, in desires and concepts and words, - we merely know and understand, try and love -.

The trouble with the concept and the experience called Love is that it is most often merely human-, possessive, subjective, exclusive, blinkered and sticky. It is conditioned by desire-, want, craving for fulfilment or for permanency - or by the lust of giving, of getting - and of possessing. It is not "the free truth-Swadharma, which ever "stands" and inner stands, whether we be awake and aware to recognise - or not. "Only for the sake of this Sri or Swa - the beloved forms or play are dear !", and these forms are ever changing in projection and in withdrawal. So our love-experiencing is rarely Karuna, but is cloying-, clinging and blurring - instead of being liberating and enlightening in the radiance of wholeness.

Unity-experiencing is in and beyond rapture, orgasms and ecstasies-. It is calm and simple in Yogic unions and in tool-rigid samadhis-, trances and swoons. There is perfect mutual inter-penetration of many spiritual values and many modes of awareness. "God is Love" and ~~such-and-such~~, but the Karuna-experiencing is non-dual - and so has no need of human nearness, reciprocity or recognition. In self awareness or Swa-darshan there is no craving to be seen, - wanted or loved by egos --, no desire to show or share or reveal, but pure reflection of the self-evident and self-revealed.

When Sri Siddhartha Gautama returned to his true mate and loving Shakti-, as the self-illuminated Buddha, - and was asked why he let the tearful Yashodhara cling to and wet his ~~lotus~~ lotus-feet, he made answer thus : "The greater beareth with the lesser love. So it may raise it unto easier heights. Take heed that no man-being escaped from bonds -, vexeth bound souls with boats of liberty".

Quite right : "liberty" belongs to assertiveness, flaunting and boasting, while real freedom needs no show and no defence. Every consciousness is frightened when it is forced beyond its Law. Why will or powerfully force an immature chicken out from its protecting shelter ? Only Sahaja-wise maestro is aware of the right psychological moment or fulness of time to push or pull a fellow-pilgrim to the existential leap-. See and aware where you belong in the stream of life - or of consciousness. Let it flow through you cool and strong and ego-free.

Yes, - the Taoists of old put into a handful of words - the essence of the essence of their truth-, the kernel pure and clean- ~~simple and unadorned by verbosity - and superfluous-~~.

Yes-, 'nice' is not a nice word-symbol : it used to mean ignorant, foolish, senseless, fastidious, careful, subtle, appetising and hard to please -: So make your nice choice.

"Danger in the valley and anger in the sky" is from E.A. Hausman, and the "God" quotation is George Santiana's and runs thus : "What people ask, does God exist ? They are asking whether the reality signified by the notion of God, if we understood - (or experienced) this reality better, could still bear the name of God or had better be designated by some other word-symbol ?" This is bottom, the whole question in dispute between theists and atheists-, and simple experience makes the way farer cease to play with words - solemnly- and cease to fish for them in a bottom-free well. We are the Way.

~~Your~~ The third - quest is for Alfred Noyes poem "I AM THAT I AM" and we re-collect the part thus : "The divine paradox, the ineffable word in whose light the poor souls, that ye trod underfoot as too vile for their fellows, are at terrible union with God".

"Judge not, ere the hour be born that shall laugh you also to scorn-. But one thing is needful, and ye shall be true to your ~~self~~ and the goal and the God that ye seek --, and your love be not weak".

Aye not possessive, exclusive, sticky and merely subjective. "Judge not-", ye are equal with the lowest and may transcend your loves-. We have actually been browsing in a few harm-free novels, most of which are already happily forgotten in the alaya of the Unconscious. They are naturally all about love-, human love. One lady says "Could we but conquer love : It falsifies the whole. It blinkers and blinds us-". Jealousy in all its phases swayed her-. She guarded that suffering ego of hers as a lioness guards its cubs, and with much the same angry tail-lashing.

Our latest dissipation was Pearl Bucks : "A Pavilion of women" - Chinese like her "Good Earth" and likewise in Yankee-light and feminine truths, quite well "created" - . We enjoyed it - yet, like also the Adam Beck novels, as an after-taste or in the after-hush, - we sense a too overemphasised feminine consciousness - wallowing well in subjective truths and blinkered values. These are quite good as far as they go-, but they do not go far enough - one misses the further step on the other shore or into wholeness-awareness - here and in actual immediacy. The statements are true as blinkered, subjective truths, but not true enough in the whole.

Pearl Buck's men do not ring true-, and we are reminded of David Herbert Lawrence's creations, - His women do not really live - and so also his men are slightly falsified. The interplay and inter-reaction are strife-ful and really all-subjective within Lawrence, who seemed unable to be whole in and beyond blood-knowledge and psychic under-standing. One misses the fourth act in the drama, the turva-mode of synthesis - and of wholeness-awareness, of right-wiseness and of joyous ease.

We do not read critically, - but meander at ease for the time being in this or that light or murky-flowing consciousness, but in retrospect and in after-thought, if any, there may be some mere discriminations. Do we feel that Pearl Buck really reveals China expert as a surface or gloss ? That feminine duty - (dharma love and intuition) is ever blinkered, subjective and possessive-. No subjective-objective innerstanding or suprastanding - and therefore the surface-knowing and under-standing, which so often is mis-under-standing or non-standing. So the heroine in the Pavilion remains idealised, possessive, - blinkered in inner-play and in subjective truth-, her foreign (Italian) lover does not ring true, - except as a mirror and a foil to her ego-.

Mrs. Adam Beck's male heroes also are not convincing, - though of the Japanese one can hardly judge. In the House of Fulfilment" she writes in first person as a male - and fails -, and all this all-important love and beautifulness-: how pinkish and personal it is-, indeed like a mask (persona), which may easily slip off and which hide the original face. Sex and duality blur the whole and reign supreme. Not even the next stage is reached, where it "doesn't matter", much less the real mode of experiencing, wherein it does not exist. The lack is naturally within the novelist or would-be revealer-. We betray ourselves - and our self-revealing, our wholeness or lack thereof.

In the epileptic "Idiot" Fedor Does-toyevsky almost succeeds. Does his Alyosha live beyond the moment and the partplay-? Does he live among us-, free in activities and actualities ? It occurred to our Pavilion-woman that men's Gods were enemies of women". We have no Gods", she reflected-" and she asked her foreign lover, who safely dead-: "How is it you know women so well". He answers: "Because I live alone-. Early I freed myself ! Begetting, conceiving and becoming has nothing to do with ourself !"

Still the women needed to be served - and loved and to use the male for her purpose and play. She was not possessed by a Strength vaster than her power to carry on life - wilfully and trying. Unless we awaken and innerstand, wholly aware, there will be this strife and tension and blinkered stumbling-.

But the writer who awakens into ~~wholeness~~ wholeness may well cease to write. When Tomas Aquinas, had experienced Swadharshan, he refused to add a word to his formidable, yet still incomplete, "Summa".

Flowering is a dis-ease, - yet, even in Himalaya, we can still occasionally enjoy a Shakespeare's playfulness-, a Beethoven quartet and our beloved Anton : They survive a "sea change".

We rejoice that you be well in touch with Sri nature in many moods and forms and interplay, and that you innerstand the Saha-jā-whole at balanced ease-. Remaining wholly and richly in Touch, could we but send you some natural sunshine so as to make Sri body whole and radiantly golden, instead of this deadly white ! Fancy being of the coloured race - ! We have now a sun-cooker on the Indian market, - and can cook ye quite brown or black, and we have ample Sun-radiation for export-. Just now anything which is not well rooted wilt/shrivel -. So we push our roots deeper or soar on intuitive wings in the pure akasha, - ether-space, or at least we merge into cool, mindfree Samadhis. It is good to experience space in parts and in wholeness-. Infinite Akasha and Eternity may well be experienced freely-, though egos vomit and are apt to make a mess and a fuss. Himalayan babies do not grow giddy.

We had a profound epistle from Yankee Yogi W.Y.E.W., part of which we may quote for your edification. We had asked him about the illumined shakti-free Sri Buddha's reasons, objections and words against women's admittance to the Sangha. The guru-leaning, mental Sri Ananda had bestered Buddha for years - on behalf of the suffragette ladies, - but in vain. We have his words - about the true Dharma radiating purely for thousand years-, but only for 500 if we admit females to the Sangha : but why ? Then, at the passing of the royal father-, the royal foster-mother and aunt appeared before Sri Buddha with shaved head and in yellow robes as a nun, 'fait accompli', saying - "How can my woman nature hinder me ?" Yes, Now? What was Siddhartha Gautama's reason, if any, for his prolonged - reluctance and refusal ? What was his answer ?

Did he, as Muni, keep wisely mum, as in the delightful flower sermon and as about self and ultimate Sunyata - ? In vain we have probed the local experts in Buddhism, long, and now the present doctor W.Y.E.W. answer us thus : "As to woman, of which you ask, the reason is clear. A feminine animal, human or sub-human impregnates an environment both by adour and by asuric radiation in such manner as to affect the male. It is difficult enough, without increasing impediments unnecessary, for a neophyte in Yogic training to discipline his animal propensities. It would be foolish to throw oil on a fire one seeks to quench. In the famous Greek monastery of Mt. Athos even female domestic animals, even hens, are prohibited. Experiences of milleniums indicate that the female human and the male human, undergoing training by a competent Guru, should be in separate environments. It is not assumed, however, that women cannot be gurus in their own right or advance spiritually. The old problem whether a woman can attain Buddhahood as a woman, or must be in a male body to do so, I am not competent to solve. There is, of course, the implication, sound or unsound, that a Buddha must always be of the male sex. Remember that a man and a woman are really separate species of the animal world and have separate functions to perform in nature".

So now we know ! But we are still in search of Gautam's intuitive and enlightening objections and words-. Are perfect Siddharthas women in male bodies ? Cannot women experience Sunyata and therefore must be anti and untowards ? Were we intuitively wise, when - bodying forth Sunyata in creative vital potency in intercourse with Sri Ma or dame nature, - we did not allow within. "Women and children, servants and dogs" ? (Lady Yami, Sri Arun Kumar and Maestro Chowji are not dogs, but naturally spiritual Artists in Life.)

Himalayan Holinesses. —

A friend, H.C.R., is writing a book in novel form on India and on Raman Maharshi. Somerset Maugham made a poor sketch of the latter in his "The Razor's Edge", and he seems ^{that is} not the type ~~able to~~ ~~recognize~~ and reveal the mystic, intuitive Self-aware fellow-traveller. Genius is often an acute disease, so few are pure to reflect purely, mature in spontaneous equipoise to reveal and radiate stillly. Let's beware of genius, of talent, of glib, facile, brilliant expressions, and of trying; Creative work bubbles up spontaneously, and we may put our conceit of agency in the dustbin.

So I had warned H.C.R., saying: "For ^{the} Himalays sake do not make Maharshi Ramana a mere saint, an artful hero-magician or power-complexed master. Rather reveal The Rishi, the sage, mystic ^{Sufi} Self, in simple mature awakening to Awareness of the Eternal in Time, of the quintessential experience of our Self in immediacy, in immanence and in transcendence, and this is radiating efforts ^{free} ~~free~~ Ease, poised in harmonised tools and ^{in spontaneous} life-play."

Now ~~St.~~ R. tells me that his ^{the} atheist-hero (in ~~remaking~~) has just come to the Himalays to meet The Maharishi and that "this Mahatma now has a striking resemblance to you."

There! we cannot escape Mahatmaship, cannot hide our aura and our wings. The inner glory will come out and it is not a bit of use to try to put it safely under a bushel.

Safety last! We must endure and suffer the burden of being a Holy Atma or Holiness in the sacred Himalays as in Arunachala. It is really great fun. Humour is a sense of balanced ⁱⁿ and conscious ~~aware~~ Awareness, and thus, skill, ease, and spontaneous ⁱⁿ ~~activity~~ in action, as in inaction, in projection as in withdrawal.

There ^{are} ~~is~~ in our India thousands of Mahatmas, besides Bapu Gandhi, though none like him. The Real ones however are usually silent and fairly harmless and harmfree. Some practice invisibility, The Great Power, or awareness of being equal with the lowest, being as nothing in the eyes of egos, and at One with all these universes. The Power of The Light of Mahakaruna.

In Viking-land we have already great ^t fame. The horrified Sister

Danes

Jensine and others ^{Danes} send us cuttings and delightful caricatures drawings from Scandinavian journals, all about some Mystic faquir Sorensen (and other modern Vikings) who live on the wild Tibetan table-land, in caves and sometimes in trees. He is a disciple of Gurudev Tagore and belongs to ^a the sect, the members of which must not work, nor beg. Very artfully he inhales Manna with the pure air, and he ducks his body in the icy-cold rivers or walks placidly on the waves of Manas ~~SAROWAR~~. Sometimes he rests at ease on spike iron beds, walks bare-foot on glowing embers, and he can safely, and serenely hang in the air, or be buried in earth for months and years in a state of suspended animation, or what he calls blissful Samadhi or Grace. Somewhere in the nearby valleys, there is a moneytree or wish-fulfilment tree, but as Faquirja has dropt money-values and desires, there can be no willing or effort to go thither to shake or grab. The very thought "I want", the very notion, "I am awakened", or the sense of I have found The Truth or ^{the} idea of being a Holy Man, are quite enough to make one stumble and tumble from the brink of Unity-Awareness and living Grace, instead of simply passing through rapture, orgasm and union to the living awareness of the immediate and all-pervading Unity, Integrity and Naturalness of Self, through wordiness and trying to the spontaneity and Ease of the all-comprising Silence. But of course our Faquir may happen to lean casually against the blessed tree and at the touch of his Holiness it shivers and quakes in ecstasy, and there are wind-falls. This Wu-Wei-action-in-inaction is still a Himalayn Mystery and a vexing puzzle to Western-born mental busy-bodies who cannot be stilled in contemplation of their ego-antics, and cannot go freely and simply out of their minds, their thoughts and their trying. The illusion called time is a queer reality to the tradition-complexed and intellectually conditioned souls, to whom intuition is "sour grapes" and taboo, and who are not pliable, open and awake to be calmly aware of The Eternal in times and in egos, of the ^{immediacy} innerstanding of the invisible Real also in mere actuality and factualities in the illusory, but

Divine Shadow-Play which our faquir calls Leela .

He innerstands and is consciously aware and so he is naturally clairvoyant and clairaudiant to discern the future and the past in the ever-present , and to see through shadows , veils , and walls , Magically with his deadly eye^{or} thunderbolt of enlightenment he can kill egos, mere humans, or harmonise and transmutes them "into something rich and strange" , into mature, natural and simple ease . With sublime ease he can move mountains and levitate his body onto the highest peak on the roof of our steadily spinning world . By his ^{Yume} practice he generates his own heat , enough to melt the glaciers . Other practices and discipline of ego , enable him to sprint as far, and as fast, as the wind of the Spirit moves, and in no time , for he is timefree, age-free , thought-free and care-free . In serene ease he plays with cosmic rays and rays X, Y, and Z. Thought-transference and being at several places at once , swallowing poison and glass and projecting phantoms are his ordinary games , and he never sleeps , though, like Jove, he may sometimes nod in Divine indifference .

So this marvellous Viking-Faquir , though starkly naked , is robed in mystery, in Himalayan clouds of glory and in magic lore . Yes he is Divinely ^{supra}mental and magnetic , Daimonic and dynamic beyond the reach and criticism of mere humans . Gaily he plays his tantric^{tantric} and throll-pranks , practising invisibility , flying winglessly through air and rocks ^{and} emitting magic spells a la Ariel . He drinks rancid ^{tea} (so, he has strange humours. ^{tea})

In truth, and like the ^{Sam} Masters, he has an enormous sense of humour and ease in light, gay fun . Sometimes he chuckles like impish Puck . "What fools these mortals be ! " Shall we ^{*}tease them out of thought as doth Eternity, & tickle them into awakening ? " No ! " , he reflects , "let their awakening be in their own fullness of time , so that their awareness can be mature and abiding . "

" Ripeness is all . The chicken must be maturely ready , and the power to smash the shells and the shadows is, like the realm of Grace, within . Our ^{Samadhi} ~~Samadhi~~ must be living, calm and natural, ~~ecstasy~~ too real for enthusing , too gay for words , and too clear for show . Yes, what lovely, lovable fools we all be in the unitive

light of 'Mahakaruna', The Great Compassion , that knows not
pity , fear or regret .

Ah this mystic Faquir Sorensen is very artful as he swoops and
dances over Himalaya and beyond , but always within .

He ever innerstands , and so he can even keep a Silence well
in Sunnyata , or hide it safely in words and gay banter .

When we confronted him with his far-flung fame , he smiled ,
' I innerstand it all ' Clairvoyantly I Discern that it is B. , a
neighbouring Viking-brother , visiting Viking-land , who
has regaled the gullible duckies in that charming Chicken-yard
to be a goosefleshy flutter in sensational ego-exhibitionism ;
and so presented an Ugly Duckling in this guise , ignoring
that we are all swans , Param-Hansas .

Such trivial powers , as mentioned above , naturally come to us
by the Way . We cannot help it , cannot escape them , but they
should never be exhibited or displayed for show , gain , and they
are no special sign of spirituality or symbol of maturity.

The Real is unpalatable and incredible to egos .

The humans cannot stand very much Reality.

This Viking-body is nearly melted into a nice bag of bones-, but does not yet rattle. The Word-made flesh seems to evaporate into thin, tain air - and it is nice to play with Sri Ariel in the Krishna-blue akasha, so vast and cool-. The infinite plays also in duality- antics and shakti-business - but in the His Alayan Heaven no egos obtrude - and no ego-ridden mind. Wu ! It is surely the human, mortal ego-soul's that take for stuffiness with their vibrational presence, agitated desire-fuss, mental assertions and unholy thought. - Egos get caught, get stuck and are deadily conditioned in this or that important trifle. Holy is merely, naturally wholesome, or naturally spiritual-, in inherent health, - health, and harmony. The Natural is the Spiritual. Wu ! Show us your natural, original face, which is you long before your granny were born. Egojis are unnatural, dis-eased and unwholly - Wu ! Hail ! is a holy greeting to "egos" - May ye be whole. God be with ye, "Christ is within" is now- good bye. Namastaji is : "I humble Sri ego in recognition of our common Self in Thee. But "Wu" is the ideal - real and mature greeting, says holy Wuji.

We feel most kindred in elemental touch with earth and air and akasha-, rather than with fire and water-, but they are all interpenetrating, and if moisture is deficient in air, as now, we gasp and feel ghastly and ghostly. Wu ha ja ! The Bengali humid and human heat, however, makes us give up bodies and ego-soul altogether. "There is nothing either good or bad, but thinking makes it so", but surely, sufficient is enough and excess is bad - for even unthinking egos and thoughtfree no-bodies. Wu. Five, yes in the mode of Anirvan the immortal, unquenchable Agni-, the calm glow, the all-suffusing, all-understanding light, - poised in wisdom and in purity - and surely leading, guiding and directing every ego-soul that cometh into this realm of ego and of lila-play. All opposites are complementary and they condition each other and, in an unimpeded interpenetration, one another. Yes : also Sri Bhagavan and asuras, Gods and their devil-playmates. Without ego, is there might be no mental play : Sin is behevoly.

Only thinking makes the opposites opponents, enemies - or mobs and rabble, yet ego-consciousness, ignorance - and sin of unawareness, are modes and due functions of "the one non-dual, conscious or unconscious Self-awareness. "We are always aware Sunya !" So let's lightly bounce out of mere thought and trying, mere mind and ego-antics. The real Play is spontaneous, joyous ease-. S-racharmic work - is Play-, Self Play or Svaila. So be - consciously aware, consciously enfolded in pure Akasha of the Himalaya. Karuna-light in the invisible Real. Christ the unitive love-, dwell in it consciously - calmly and freely. Let it nourish and heal at natural, spontaneous and joyous ease. If in near consciousness or body-awareness there be wellness and fullness, it is either purely physical well-being or other bodies - or psyche's integral wholeness and fullness (not the desireful craving of bumptious swell, cute and proud ego-soul's - Wu. What has love, empathy and inherent, integral-wisdom to do with mere power, knowledge and understanding ? We innerstand and cannot bounce outside our Self, - the Plenum Void. The real travel, travail and Christ is there. All is within the Self - : Guru God-, Emanuel and Wuji. Wu ! We do not know what we give or get-, do or are, so, as egos, we may forgive and be forgiven. We accept but from our Self and give what we have to give-, in spite of our trying - wilfulness and lust (of giving). A possessive "our" here in, me and mine, is a naughty word-symbol in integral awareness, says Advaita Wuji. When this awareness is mutual, the gift is the giver - and blesseth the non-dual receiver also-. We give by accepting, by responding in mutual awareness-. Egojis but answer and reply and try to requit respectably-, yet there is always a response, a real word-free co-response or ego-free consummation. In intuitive, integral re-cognition there are not two : That which re-cognises its Self is within. It innerstands and, in intuitive pure empathy and desire-free, choicefree awareness- there is integral ease, psychic health and Advaita-rhythm.

So from our relatively cool Himalayan heaven we send ye a axxx
 calm breath of grace and gratitude. "My love is like a red, red rose!"
 sings Robbie Burns-; but "it was very human"- not purely calm and
 free. We hope all your "bodies" are fit in Svadharmic play and, as "tools,"
 serve you willingly-, well and duly in the divine Maya Lila. How do
 we play the Svadharmic game? "Willy or nilly -? Congres on malgres?"
 Is there any real choice? or any real renunciation, or any real
 death? Sin is behevoly in the divine play and all is essentially
 and integrally well. All is right that seems most wrong. All that
 happens to us, and in us, is due - and for the very best. It is our
 attitude and approach - the nature, integral consciousness and accep-
 tance of Svadharma - and of time - that matter more than they -:
 Innerstances more than circumstances - "Hu! The new Himalayan chelaji,
 Lady Wiji, greets you and Perkily opines that it is easy to be a
 Guruji! Any body and anything, - even a small, dis-eased no-body, can
 be that. But to be a good chelaji! "Hu ha da! Oh la la! Her ladyship
 parle Francais a Karuna Mayee and is flattered by being called Bijou:
 Pure ego-swellness! We teach her ego-discipline and natural "Himalayan
 spirituality, and she teaches us - patience, divine and otherwise, we
 sleep together every blessed night. "Hu ha da!

Refugees or escapists from Tibet and also from the Ashrama of the
 Himalayan Holiness (Or Hônisse) Swami Sivanandaji of Rishikesh, seem to
 get stranded on this Himalayan ridge of ball-bearing cranks-, crackpots
 and happy, harmfree fools. Immates at Snow View are, besides the swarm-
 ing missionaries, Yankee, British and Swedish lady souls - in various
 stages of neuroses, psychoses, "chizophrenia and ego-swellness. Alfred is
 useful to them. He is in a body of the ideal age of 70-, Danish born,
 trained in horticulture and also leaving "Viking-realm in 1911 going West
 to Canada, from where he has recently plum hither to Himalayan Bharat.

He is simple, servant-free and naturally holy, not Guru-chasing or
 ego-assertive, but still ~~is~~ in search of integral wholeness, poise
 and joyous ease in the invisible Real. "Hu! A Rhodesian George has
 fallen into the full solid Sunya as inmate in Wu Vihara Cave. He is in
 a stacky body of 22-, a deady-white but not yet beafy-red - African. F
 has travelled in it for some 12 months from Southern Rhodesia, via
 England-, through all the 'free' or still 'unliberated' countries of
 the Europe to Himalayan Bharat. He is not a ma-baby or a guru-chasing
 guy-, but needs to find-, aware and experience Himself (or "the Source
 of egoji-) in the outer travel and in interplay with fellow-pilgrims in
 Himalayan consciousness; well knowing that the real journey is within.
 Kailash, Kaba and Christ are safely there. Awareness is all. "Hu!
 Canadian Jules is also inmate in Wu Vihara and is in a ~~ex~~ fair-bearded
 body of 26, favouring Ananda Mayee-, our local avatar, and also books on
 Zen, Ramana Maharshi and by Allen W. Watts -: "The Supreme Identity" and
 "Nature, Man and Woman" ! "Hu! and there is Karuna Mayee. French
 Samiyasin. Her choice was not between the R.C. Church and Heresy, but
 between the Church and Faith. To believe and remain in the church was
 impossible - since the place of faith had been taken by orthodoxy,
 which required and demanded, not faith, but obedience. Faith, to some
 extent, is the intuitive memory in the integral psyche, aashic or
 atavistic re-collection of experience in the invisible, ineffable and
 eternally Real. "We are always aware, Sunya!" Realisation is simply to
 get rid of the delusion that we have not realised and are not the
 infite, graceful Self. Get rid of egoji! advises Wiji. Let Sri
 Himalaya teach and transmit, or evoke in eloquent Silence - a la Rishi
 Ramana and Sri Dakshinamurti. If ~~many~~ thy intuitive eye be single, ~~and~~
 dual) thy whole body will be brimful of Self-radiant light. "Hu!

What brings a unifying significance to man's physical, psychical and cultural evolution and awakening is the incubation, emergence and widening of consciousness-, our expanding awareness - and our innerstanding in conscious Self-awareness -, or in universal eternal experiencing. While the earlier stages of the process were part of the total evolution of forms on this mineral-built and atmosphere-enfolded planet, the last stage of growing-, or emerging of ego-consciousness, into conscious Self-awareness belongs to Man alone. There are no altered crypt's in the rabbit-warren, no airy temples in the rookery, no thought of baptism by air among the fishes-. Spirituality was a natural and inevitable response to experience - to ego-soul's unique, unsought and terrible awakening into consciousness of illusoryness, aloneness and incomplete identification.

Mind, thought, and ego in duality-consciousness are due and inevitable dis-eases, - like measles and feverish symptoms. They are to be experienced and passed through and beyond in the psyche's pilgrimage into integrality- "from Eden, past, to Paradise, to be", to Self-awareness or integral-, simple Advaita-experiencing.

"Empathy" is derived from the Greek word-symbol *empathia*, - meaning *em-* or in plus *pathos*- i.e. with-suffering-, with-passion, sympathy or identification : an imaginative, intuitive and spontaneous projection of one's own consciousness into other being-, (Imaginative in the sense of Blake's meaning of creative imagination), especially sympathetic understanding, - or effortfree innerstanding of other than human beings. As in David's ditty : "I have been a tree within a wood and many a new thing experienced - that was rank folly to me before-". Empathize the conscious innerstanding in the part as in the whole. The whole is in the part-play and Emmanuel is immanent everywhere. Mature awareness, ego-freeness, integral Self-experience are all we need. Wu !

Words prevent full comprehension-. The experience of God # is beyond mind and thought and beyond ego-soul's wordiness-. It is time-free, thought-free, name-free, ego-free, fearfree and choicefree, integral awareness. Facts hide the truth, - as duality-play hides our Self-awareness and integral, spontaneous living. The word-symbol God is not God. "Chacun a son Christ" - Each has his own concept of the ideal abstraction called Christ. How many have experienced it or are the Christ-experiencing ? They often keep wisely mum. Silence suffices if it is real. A glance, a smile-, an accent or a feeling-tone are enough, and there is ever a response to effort-free Self-effulgence, though there may be no reply or verbose answers, no dissipation in word-symbols or in semantic middle. Labels or term-symbols such as God, Soul, Love, Spirituality, Knowledge-, Intuition, Ego and Self, how vague and ambiguous, elastic and falsifying they are in our word-play. Our ideal truths-concepts - and images, - how sentimental and blurring when they are asserted and explained. God, eternity and Self-identity are abstractions until they are authentic and living experience and then Silence-, inner Silence and Solitude-, are richly satisfying. Eternity is time-lessness, or time-freeness rather than everlastingness. "Heaven is Eternity. Mark well my rhyme : Hell is but everlasting time-". Eternity, like God is ineffable, but they can be experienced and lived. The proper meaning of (Greek) "salvation is to make the soul whole, to rescue all its essential parts from the unconscious, from the dark underworld, from hell. The great abstacle to religious salvation is egoism. To "deny oneself" is actually to deny that the soul is the Self. Because religion confuses soul with the Self it uses the phrase self-denial instead of soul-denial. St. Luke makes Joshua Ben Miriam say : "No man can be my ~~soul~~", and : "He that loseth his soul for my sake shall save it". "Body - Soul and Spirit !". What has become of the Spirit or the Spiritual in Church-nity ? We may use ego-soul as the illusory non-Self, though what is non-Self - when the Self pervades and comprises all ! There are no 'others' and no death of the Self. Wu !

October is surely the loveliest season in Him Alaya-, but each month and each season seem to be the best - when it is here in successive freshness and grace. Wuji ^{mist} ~~is~~ that October is the best, his body and many of his dear acquaintances - took birth and entrance into body-Swalila in that month-. The akasha is purely rainwashed, the dawns and the sun-downs graciously serene. Blossoming cherry trees vie with others in richly colourful, autumnal robes, and there are flowers galore. The Self-radiant and ego-transcending deva-peaks seem to be just beyond the next ridge, though they ~~xxxxx~~ ~~lie~~ a hundred miles near.

Until early October we had a lovely solitary and word-free time. No egojis intruded in the aloneness that can be all-oneness in integral awareness. Then we-, willy nilly, had to accept two western-born and duality-conditioned busy-bodies or blinkered ego-souls, ~~xxx~~ rather a discord, a splash and a plop in the Sunya Silence or Plenum Void. However we must accept what the Lord and the devil send upon us in due dharmic karma. We have had time in our eternity to bubble up in a long contemplation on Mystics, or Adwaita-Experience, fellow-pilgrims whom we have met with and intuited in India and elsewhere, also musings on mysticism in general, all in light levity and gay word-play-, not at all solemn or pandit-faced-, says Wuji. We intend to leave soon for the noisy, agitated realm of lovable egoji in dis-eased civilisation - We shall meet J. Krishnamurti, and also the Danish Queen -to-be naturally desires the darshan of Himalayan Wuji at the Embassy reception. He dares to say Wu ! to a royal Highness.

Some friends in East and West, South and North (abstractions) want to push this viking body on to the adolescent Europe next year, there to manifest and Be the Himalayan Sunya Silence. Wu ! We are neither eager nor reluctant. What will be - will Be and Being is more important than are our fussy doings and swell-shakti-business. There is no real choice, renunciation, death or detachment-, and so no clinging, sticky or possessive attachment-, no swell or bumptious egoji and so no blinkered-conceit of Agency. Swa-Lila is being done through us-, willy nilly, all the Eternal while. We will see how things shape their end during the Winter months. Still old Europe may beware and tremble in the prospect - and anticipation of age-free Himalayan Viking-raid. Wu ! and Wus from the invisible Real.

We trust all is well with you in innerstances as in circumstances - Wherever you be - you Be in our Love and in Himalayan Consciousness.

Grace and Gratitude from

Viking Baba in Sunya.

("Salat" and "Latihan").

You inquire about the teaching and practice of 'Subud'-, 'Latihan' - and the Indonesian founder or originator of this cult. What can we tell you about it? Very little. The followers or adherents - seem to make little or no propaganda for their principles -- and no special attempt to make disciples. Subud seems to have no dogma or tenet, nor even a code of moral behaviour-: No mosques, no temples, pagodas or churches-, nor priests or Pandits-, masterjis or Bhagavan-Holinesses. It accepts existing religions, but recognises some principles and 'helpers' in the practice - of 'opening' for the Harmonious development of man-, leading to integral awareness-, non-dual experiencing or Adwaita ego-freeness.

Bapah Mohamed Subud^d took human birth in Java - 1901-, and in 1933 he had a certain inner call, or 'death'-, to teach a certain method of awakening - or of touching and experiencing the healing, unitive Source within our Self-. Since then he has travelled widely and his message has spread to millions of fellow-pilgrims in all continents. We have met practicing groups in India - and friends in Delhi and U.S.A. practice 'Latihan' - with seeming profit. In Delhi Mr. and Mrs. V. told us of their new practice and, as we evinced interest and some sympathy, we were invited to partake with them in one of their by-weekly "Latihan" meetings at Motibagh. It is not usually 'done' that uninitiated strangers be invited to their gathering, - but they seemed to denote that we were already 'opened' and did not need 'salvation'-, so our presence would not be that of foreign-, craving or dis-eased body, but our silent presence - would be an additional strength, they said.

'Latihan', as we experienced it, is a silent gathering of individuals--, men in one room and women in another. Each individual stands alone-, in quaker-silence and the room is darkened, so as to shut out any distracting perceptions. There is no given method of meditation or of contemplation-, no concentration - or prayer-, quest or self-research-, no effort or even desire - for forgiveness-, integrality or union with 'God'-. The communal silence is much more simple-, and more difficult-, than Self-search and ego-conquest-. It is more like Ramana Maharshi's second Yogic-advice : Effortfree ego-surrender - or Wu Wei mode of Self-awareness. Success depends on one's - sincerity, maturity and patience : A certain integral receptivity, and a natural ability to let-go of thought and mind, desire-emotion - and body-consciousness-. "Latihan" seems to be an exercise in contact with the Source, a mode of relaxation of tension, of ego-will and of craving. At first it is usually practised and experienced by the assistance of a 'helper', who has been in Subud for sometime and has already gone through some of the stages and has acquired the capacity to 'open' others to the experience of Latihan. No special ritual or formality has to be undergone at the 'opening'-, which merely indicates the urge of the aspirants and the acceptance of 'Subud' by them. They are asked to relax body, mind, desire and wilfulness - not to wish or concentrate, but to be stilled in alert, positive passivity, open to direct contact and letting the influx or outflux come in any shape and form.

The manner and the intensity of contact is an individual according to the person or persons concerned--; according to their maturity or psychic health. Latihan is usually experienced in company and in the presence of one or more 'helpers'. It may be had in any pose one finds suitable from time to time and for any length of time that is convenient. The trainee in Subud is urged to relax and to do, spontaneously, whatever comes to him or her naturally. The reaction of different trainees practising Latihan varies from individual to individual and may be different at different times-. During Latihan the vibrations of the integral Life-Force are first received by the body and gradually by the mind-heart (hsia) penetrating deeper until they pervade the entire Being. Reactions vary according to individual sensitiveness and receptive capabilities - and psychic maturity. At the end of Latihan one may experience a complete psychic well-being in integral consciousness - or Being-Awareness-. After several Latihan the entire physical and psychical bodies seem to undergo a change - attuned or attuned in harmonious ease and spontaneous, integral awareness. Men are "opened" by men and women by women. One is always free in Latihan. It begins when one lets it and can be stopped when one wishes to do so. No conscious effort or willing are needed, or possible, in Latihan. One is consciously aware all the time - of whatever is happening within one's Self, but no effort to imitate or to accelerate the pace or intensity is due or advisable. The contact is to come of its own and in due course.

Ego-humility, inner stillness - and alert, positive and passive receptivity are prime requisites for correct Latihan and constitute the very basis of Subud, which when properly practised, seem to bring a number of changes in the individual consciousness. The foremost of these are good health, increase in physical and psychic energy and ability to work at ease. The life-force vibrates the integral psyche and often quite perceptibly instills the unitive strength of integral awareness, which is beyond reason and mental understanding. It is the experience in empathy.

Subud is no new religion, but aim at ego-free experiencing or integral Being-Awareness, i.e. an insight into the means whereby these may be experienced - and also 'opened' to other fellow-pilgrims in conscious Self-awareness. In the freedom of no-desire - there is no conceit of agency-, no lusty wilfulness and no ego-gratifications. It is beyond reason, power-play and effort. The Within is also Beyond - and the cosmic Will, Swadharma, is being 'done' all the eternal while-, also through egojis. Wu !

At one level of awareness sex (and duality-consciousness) reigns supreme-. In another mode of awareness - it does not matter and in a third realm of experience it does not exist-. At the Source there is but one-, the non-dual awareness--; no 'we' or i-consciousness-, but the Aum - or I-AM Being-awareness-, Wu ! There is no subject-object experience-, no we or you or i-, but the unity-experiencing. According to Subud, mind or ego should be kept under control, in actualities, producing a balanced discipline in harmonious activities. But, in Latihan, who is the controller ? Egoji is simply relaxed or eliminated - and Ego-oblivion is Self-awareness.

Only the Eternal is Real - and 'we' are It - 'We' are the non-dual experiencing. So, in intuitive, integral awareness, there is no need for conquest, control or suppression-, - and Latihan, at its best, would be conducive to Self-controlled spontaneity, - a natural, joyous ease in all dharmic activities, an effortfree acceptance - and awareness of the Swa in the anandaful-, right-wise Swa-Lila-. We are awarely free in all actualities, all ego-antics-, all duality fuss, and ananda will bubble up. Be still-, ego-still in Latihan. Let go of egoji. Surrender the ego-ridden mind - and the mind-ridden egoji-. Let thoughts move by and Be - free in them and beyond. Be still and open to the essence - and to the integral consummation. Consummatum est-, not only after ego-crucifixion on golgata and in our Getsemanas-, but all the eternal while. But only in ego-freeness can we awarely Be - the Adwaita Self-awareness. Ego can but aware and experience its own non-entity and unreality. It can mature to 'die'- and be a due and useful tool. We need not be possessed or attached, when we aware that there is no real detachment-, no real choice-, renunciation or death-, no real egoji-. Wu ! Bondage-, like egojis, is delusive. All clinging, greed, and sticky possessiveness dissolve or we are fully free in them. This awareness cannot be awakened-into through the agency of the mind or the body-, nor through reason or effort related to bodies, egos or senses, - nor by following dogmas, tenets, pandits or powerful Gurujis, Himalayan Holinesses and Masterjis-, not by following, but by Being - still and calm to reflect purely and integrally : That which Is-. Not by wallowing in religious emotionalism, holy scriptures or by word-shipping in euphonic, mellifluous eulogies-. There is empathy-, effort-free unity-, integral consummation, and Latihan seem to be a method and a means of stillly harmonising and transcending ego-consciousness and so awaken integrally into conscious, ego-free Self-awareness : Swadarshan in Swalila.

"The cross on Golgata thou lookest to in vain. If not within thy Self it be set up again. If Christ a thousand times in Bethlehem was born - And not within thy Self-, it were forlorn-." Aim at experiencing your God-, your concepts and your abstractions. Ask thy lone and integral psyche what truths are true to ~~th~~ thee-, thee and no other-, stand or fall by them - Experience your own Swadharmic truth - and live it. Mere beliefs are a hindrance to such integral awakening-into-non-dual-awareness; while faith is requisite - and faith comes from experience - or from intuitive memory. Unless the contact be made directly from the Source or Essence, - diminutions, adulterations and distortions are inevitable. Such is the common lot of all teachings.

In latihan mode one may put aside effort, thought and feelings and calmly await the experience of a purified, and therefore ~~empty~~, consciousness. Man in his ordinary consciousness is eternity-blind. For those who are familiar with the distinction between time and eternity it is possible to say that all working from without is temporal, but that the action of grace is eternal and can never be observed as an event. As long as we live in our personality the essential, eternal Reality is hidden to us. Egoji is the shadow. The Yogi is still making mental or ideal images of his goal - and his discipline is ego-imposed. Anyone who follows a fixed system of teaching must submit himself (-egoji) to the procrustean bed, on which he will be stretched or chopped until he is made to fit. Better eliminate or transcend egoji and be consciously free in it-. Like sin it is due and behovely-, a tool behevable in the divine Self-interplay and in our own Swadharma. So let's not ~~mother~~ or smother or kill egoji. The aim, as in Latihan, is the effort-free awakening of the inner essence, or the indwelling Emmanuel-, in such a manner that the ability to aware one's own nothingness is attained together with the integral strength to bear the experience. Wu !

Meister Eckhart stated : "There is something in the soul herself, intimate, mysterious, far higher than the soul herself-, whence emanates her power of intellect and will-. God is everywhere and everwise the same in every guise - to him who can see him the same". But the meister still uses duality word-symbols to egojis. "Soul", as concept, is vague and somewhat archaic; and is 'God' a male to be seen ?, a thing or an experience outside our Self ? A god who demands worship or even praise from his creatures is an anthropomorphic conception. True worship is rather the conscious acceptance of the condition we shall be in at the moment of death-, when our personal will and bodies cease to serve. "Die before ye die" advised Sri Mohammed-, Allah's chief ~~prof~~ prophet. Suicide is futile-, but we ~~xxx~~ can be willing to submit to the change we call death, ready and ripe to dare the existential leap from ego-consciousness into integral awareness. In Latihan the sincere participant is gradually pervaded and permeated with the life-force that flows into us from our own Centre-, Ground, Source or Godhead-. The effect of the effortfree exercise in ego-free silence, or Wu Wei mode, may be to break down the crust of illusions and habits that separate the personality from the essence. The ego-soul or persona-mask hides the integrality. But exercises are standardised, while the Spirit is not standardised. No one can help another in the worthship of 'God'. "Chachun a son Christ" and each one comes on his own dharmic way unto the awakening in Tao.

Already 30 years ago in the Middle West we flaunted the adage : "Awareness is all !" : Integral awakening and awareness - of and in - That which ever is Real here and now-, is all we need to experience, and to aware It is to Be It-, for that which re-cognises its Self - is within. Also there ~~was~~ then the other adage: "Spiritual suffering is a contradiction in term symbols", and "Only the Eternal is Real"-. "God-, Self-, Guru and Grace is one and the same Experiencing".

Suffering is not of the Spirit-, the 'I', the Self, - but of the instruments, that is : the body-, the feeling-, the mind-, the egoji-. Wu ! "Who touched me ? I felt a strength or virtue go !" said Yeshua ben Joseph - when the faithful, but dis-eased, - woman touched his garment or his lotus-feet-. The 'open' ones and the 'opener' in Latihan are bound to absorb some of the passions, poisons and psychic dis-eases of the ego-practitioners nearby-, as-, with the Latihan exponents-, exclusion of anything is a barrier. Those who try to hold their thoughts upon an idea or ideal-, even that of worthship-, obstruct the exercise and blur the integral light. The remedy against asuric forces and ~~ego-diseases~~ ego-diseases is to live rightly from within - from the centre of integrality. Ramana Maharshi reminded us : "We are always aware Sunya!" We are the Grace and the ~~mon~~ non-dual awareness-, but are we always consciously and integrally aware ? In brinmanship we must dare the existential leap into the Plenum-Void. Alone we must embark in the dark - and the things and friends we have known and seen and heard of - all fail us-; but 'we' are something, or some no-thing-ness, that is unseen, unknown and unheard of-, and It will never fail-. But we have to be consciously and integrally aware, if we are to be delivered from fear of the unknown, from lust and from the conceit of agency.

Signs belong to the realm of science and philosophy, whereas symbols belong to the realm of consciousness and Being. We must awaken to Be integrally and consciously whole-. The complete human being is achieved through the fusion of the male and female parts of the integral psyche-. The undivided state (Adam) is primary (and also final), and the separation of the sexes is subsequent. The fall into divided consciousness, or mere knowledge of good and evil, and sin-complexes, is our dis-eased and ego-conscious state, but, as in Latihan, we can awaken into integral awareness and conscious, non-dual Self-experiencing. Here endeth our musing to you on Subud ~~xx~~ and Latihan. (We know of only one book in English on the subject : J.G. Bennett "Concerning Subud", publisher Hodder and Stoughton - London-).

Wuji, our masterly Zen Guru, uses the term-symbols Akashic memory, -, Original Face--, Wu and Jijimuge. What experience does he mean to convey? With our intellect and thought-activities we live in the past or in an imaginary future. In our intuitive darshan and integral awareness we live in the time-free Present-, the eternal Now. In Dhyana mode of ego-free contemplation we are able to 'overcome' thought and mind and ego. The past is also in the conscious, - integral Self-awareness in the present, and the illusory time is transcended by the experience of Space. This akasha-space, however, is not the external, ~~in~~ visible space in which things exist side by side, but a space of wider dimensions, which includes and goes beyond the three-dimensional one. In such space things do not exist as separate units but rather like the interrelated parts and functions of an organism, influencing and penetrating each other. It is a space, which is not only visualised, - but felt - and experienced at the same time, a space filled with consciousness: a conscious space-, the experiencing of cosmic consciousness. Jijimuge is a word-symbol for this adwaita-experiencing and Wuji translates it as: perfect, mutual and unimpeded interpenetration. A lot of ball-bearing cranks make the interrelated wheels go round silently, at joyous ease.

In such a consciousness, or experience or integral play, the problems of I-, of Time and of free will cease to exist because, in spite of the seeming differences, there is no duality: for ~~xx~~ here the awareness of differentiation does not lead to the illusion of ego-hood, and therefore greed and aversion and conceit of agency can find no foothold. It is the liberation from passion-dictated will, a will struggling in vain against self-imposed barriers; it is the freedom from -(and in) a will which is not in accordance with Reality. It is Jijimuge. Wu!

Thus the problem of 'I' and of free-will dissolves in the rays of inherent wisdom, prajna intuition or Sunya-Turya mode of experiencing. In this insight and harmony-awareness with the forces of the integral universe, we are free in the karmic bondage of the past, free from the will that opposes and finds opposition in Reality. Swadarshan is ever in Svalila, and Swadharma is our true concern-, says Wuji: "We are always aware, Sunya".

Nothing happens suddenly, no, not even an earthquake or an accident, a dis-ease or a Wu!, and nothing can happen to us that does not intrinsically belong to us-. Awakening is not an escape from sleep-. Bondage is delusive and 'liberation' is not escapism. Ignorance is the bondage: The sin of unawareness. The inherent wisdom, or right-wisdom, is liberated, is uncovered, simply because barriers, - veils and ego-sediments are gone, are vanished into thin, thin air or pure akasha. Time and space are two inseparable poles in the same reality-experiencing. We do not live in time, so much as time lives in us, because it is the innermost rhythm of our conscious existence which appears outside ourselves as space. Space is ~~externalised~~ externalised objectivated time, and time is internalised, subjective space. Wu!

It is in our own nature only that freedom, or awakening, can be found -: to aware and to live one's own inner-law (dharma or character), one's own action and interaction, is true Self-experiencing. (True liberation, salvation and enlightenment), and such expression is the hall-mark of freedom. Thus Wuji speaks of Satori-, Jijimuge, Original Face - as Buddha-nature, as inherent in us and as integral experiencing. Freedom, like all spiritual realities, is one of the great paradoxes of Life, and, like life itself, beyond proofs and logical definition. (Swell egos think and feel and boast of their world as free - and as pinko-grey or deadly-white (opines Wuji), and try to save and lib-erate the red and yellow-, brown and black-, bound fellow-pilgrims, even if they be ego-humbly dipped in the Blood of the Lamb.)

We can be spontaneous and yet fully conscious of tradition. In truth all culture is a deep awareness of the past, - which is in the present - as akashic memory, - collective unconsciousness, or supersensuous awareness. Such awareness - should not be confounded with a clinging to the past or to trivial, cloying ego-memories; on the contrary full awareness frees us from the fetters of the past without losing the fruits of its experience. Before ego-consciousness appears and usurps awareness there is consciousness. In this consciousness is the seed and the fruit of prenatal experiences and, like our physical forms (-prenatally) so the psyche may quickly or slowly re-capitulate these previous forms of experience. A mature psyche will speedily re-capitulate and re-experience and so be able to die, or awaken, into full integrality here and now. "Die before you die !" advised Mohammed. Such ego-death is the secret of eternal Life-awareness - and joyous ease here and now. Wu !

Genuine contemplation is the art of opening our egos to the light of prajna-intuition or inherent wisdom. It is the art of courting and evoking inspiration or integrality awareness - by ego-humility, by ego-stillness, by letting go, or letting be, of will, desire and conceit of agency, and thus Being the intuitive receptivity, positive passivity and negative capability-, in which state the gates of the past and present are open; but unless the psyche be integral and still to reflect purely-, cleared from the dust of ideal, prejudices and egoity, the importance and value of the darshan will not be grasped or assessed. Man is not comprised within the physical continuum. Thought is not confined within time and space-, and we are not thoughts. Mind and ego are temporary tools. The transcendental quietness, harmony, completion and joyous psychic ease, have perhaps its most adequate word-symbol in Sunyata : The concrete, Self-radiant Plenum-Void. Buddha-nature is inherent. Wisdom is intrinsic, and when Wuji demands : Show us your original face which is yours, or you, long before your granny was born, it can be paraphrased with : Seek and find and live ye first the integral realm of grace. Be a light unto your Self. Experience integrally. Wu !

'Origin' however does not mean beginning in time but the ever present origin (Sahaja), the Eternal Source. There is akashic memory of special movement. Time and space belong together like inside and outside of the same Thing. Reality comprises both of them and transcends them at the same time. Those who experience this reality live in a dimension beyond the space-time continuum. We are totally ignorant of the realities that lie outside space and time, - yet they can be experienced and lived. The only place outside space and time is the centre of our Being in the innermost depth of consciousness-, the Alaya Source - The past is preserved by itself automatically - as akashic memory. It is entirely probably it follows us at every instant. Doubtless we think with only a small part of our past, but it is with our entire past that we desire, will and act. Reality is eternal, and real time is the pulsation of reality. The illusion of 'future' creates the spectre of death or annihilation of existence and the passionate desire of immortality. A cave-neighbour suggests that we shall find our immortality, not in some miraculous proof of survival after death, but in some changed apprehension of the nature of time. "Free your Self from the past, free yourself from the future (advises the Dharmapada), free yourself from what lies in between and cross to the other shore. With a mind thus utterly freed, birth and decay will no more be your fate. ~~Now~~ Gautama Buddha said to the mental disciple who said he knew and understood : "Do not speak thus Ananda, do not speak thus : Deep is the Dharma-Law of interdependent and simultaneous Originative and profound its appearance. It is ~~it~~ because people do not aware and consciously experience this Dharma-law that they ~~are~~ are overwhelmed by suffering and unable to free themselves from the rounds of re-birth and death". So awaken, aware, experience and Be this Jijimuge-fun, says Wuji-, this : the-one-with-and-within-the-other-relationship : Wu !

In this experience of time-free reality, beyond the realm of opposites, the relative is not annihilated in favour of the absolute, nor is the manifoldness, sacrificed to an abstract unity, but the individual and the individuum ~~being~~ interpenetrate and condition each other so completely that one cannot be separated from the other. They are as inseparable as time and space, and, like them, they represent two aspects of the same Reality. Time is the dynamic aspect of individual (and therefore incomplete) action and experience, space that of the sum total of all activities in its ever complete (and therefore time-free) universal aspects. "Only that which is incomplete can be understood and can lead us on. What is complete can only be enjoyed". (Novalis) Transcendency is as necessary to immortality or to the experience of eternity as the body is to the psyche, as matter is to mind-, or as the devil is to God, and in stating this we might note that these are not irreconcilable or totally exclusive opposites, but rather the extreme points in the amplitude of the swing of one and the same pendulum. They are complimentary and parts of the same movement-. The whole is in the part-play, - the sea is in the dew-drop-, the akasha is in the breath of Life, - as the macrocosm is in the microcosm-. There is peaceful co-existence and joyous ease in the mutual, unimpeded interpenetration or Jijimago-Play. Wu !

By becoming conscious of the inner direction and relationship of our transient ego-life, we discover Eternity in time, immortality in transiency and our Self in all Things, all dharmas. The feeling shapes of phenomena are transformed into time-free symbols of Reality. Bondage is delusive. Ego is illusory-, yet "Sin is behevoly (or behovable)" - says Julian. Sin is ignore-ance unaware-ness -(ego-fuss in duality-values - and antics), and reason, - effort, mind and ego, that were helpers (and become bars) are behevoly in their due course of time and place and interplay -- and, essentially and integrally, All Is Well-. Spiritual suffering is a contradiction ~~in~~ in terms.

Integral awakening into conscious awareness happens in the due fulness of time. It may be in the form of a death-, a crucifixion even, or a resurrection in which all causes come to rest in Sunya-experiencing or Adwaita-mode-, the Self-radiant Reality, that is ever present within us, - beyond time and space. The Within is also Beyond and we Are THAT.

Individual and universal laws (or Dharmas) complement each other, but Swadharma is our chief and true concern-, as we trot on our pilgrimage in consciousness to the next deeper reality :- "Ione misunderstanders of one another" says Wuji. An element of freedom of choice pervades the universe --. The more ~~an~~ individually limited, we are the more out-spoken is the 'colour' of our light and just as each colour has its own law of vibrations, so each individual creates and follows his own law or dharma-. Only when the fulness of enlightenment is awakened into--, in which all colours are merged and integrated-, there is the pure intuitive and colour-free light of the integral and invisible Real. You can hear the Silence-, specially if you, like Wuji, is doctor of the thundering Silence-, but even clairvoyant masterjis cannot see the Silence -, the invisible Real, and can only experience and practise it. So a Self-enlightened psyche may be invisible to 'coloured' - and mentally assertive egos. We are through our blinkers and our coloured glasses-. We vibrate wilfully and see with our eyes-, rather than through them. We aware with our prejudices, - desires and ego-values, and "miss the many splendoured Thing" : "the dome of many-coloured glass stains the white Radiance of Eternity", Wu !

It is possible as K. says, to meet an experience wholly, completely, - wityout prejudices, without being caught up in the wave of memory-, in the wave of the past. When your action is incomplete, when you do not meet an experience fully-, but through the barriers of tradition, prejudices or fear, the action is followed by the quavering of memory. As long as there is the scar of memory, there must be division of time - or past, present and future. As long as the mind is tethered to the idea that action must be divided, there is differentiation through time and there-fore continuity- from which arises the fear of death. The fear

of loss - or of oblivion. To experience time-free life, action must be complete and ego-humble, without conceit of agency. But you cannot be aware in this time-free Reality by searching for it. Experience effort-free. "He who takes to himself joy, doth its winged life destroy, but he ~~who~~ who hisses the joy as it flies", lives in Eternity's Sunrise".

Beliefs and ideals and concepts are often fatal hindrances to simple Self-experience or integral awareness - especially if we cling to them in sticky attachment - One must be simple and stark and ego-free to experience God or integrality. You think you have lost your belief in God because you can no longer take seriously the naive pictures egos have made of him. God is not this or that : every picture or concept of him is a fiction and a falsification. We say he and him for lack of alternative, She and He are no better substitute. The Source or Sunya-Silence - or Tao is namefree and conceptfree. God is an experience, the essence of which is beyond the utmost reach of thought. It can be aware, experienced and lived, but not imposed or explained, nor truly - ~~xxxxxx~~ asserted - or denied. Word-symbols and trying falsify and blur. The Shanta Atman smiles in Sahaja Self-radiance. Silence is best. Where nothing is said all may be transmitted, aware and apprehended.

So let be and let go of ideals and obsolete beliefs, of misleading concepts and of the limiting pictorial phrasology -, theories and beloved abstractions. A fourteenth century mystic said : Of God himself can no man think : By Love (Karuna) may he be gotten and holden (as an abiding experience,) but by thoughts never". Remember Buddha's advice : Measure not in words the immeasurable - Sink not the string of thought into the fathomless - Who asks doth err - who answers errs. Say Naught". Mind and thought are often troublesome - and ego is the devil. - Wu ! So let them be ! - court experience - and so be free in them. Forget the He and the Him-, the holy divine Ma and the supernal heavenly Sapuji, if they (as concepts) stand in your way of Experience and of integral awareness, or Swadharshan.

Forget the judge, the Creator and all the other pictures, concepts and abstractions, which obstruct your mature awakening into the Sahaja darshan - the integral Adwaita-experiencing-, the ego-free, mind-free Identity. Nothing is outside or apart from your Self : The eternal, living Reality - in which we all live and move and have our being - which is immanent and without which egos could not exist nor subsist. Simply and sincerely court the experiencing, "To Thine own Self be true". Egos may well drop their conceit of agency. There is a wisdom light (Prajna) in and beyond our darkness and ego-antics. Our sin of ignorance is simply unawareness of who and what we are. There is an all-embracing Harmony - that makes music - of all our psychic discords and fearful confusion -, all the ego-woes, crucifixions and ego-deaths. Do not fear the existential leap - Have no angst of losing your Persona-mask or individuality in the Individuum. ALL IS WELL. Ye are - Sunyata. Wu !

"Do not complain or cry - or pray, but open your intuitive eye and aware Swadharma. The glory -(of Self-radiance) is all around you - and within, and it is so wonderful, so beautiful, so far beyond anything that you have ever dreamt of or prayed for, and it is - for ever and ever-". (Siddhartha Gautama).

You have lost only your blinkers-, crutches and illusions ! Better leave 'God' alone. "God and I are one in the act of awaring Her !". Practise the homeward journey of the flight of the alone in the Alone, the integral Sunya. Be the experiencing. We have you in our heart-within the Shanta Hridaya-Guha - in the Sunya-contemplation (which is a kind of desire-free and willfree prayerfulness, or integral Unity-Awareness). And "God" has us both and us all. Wu !

Voila, dear Moniesha, a few hints regarding our far-famed Tibetan Masterjis and divine Himalayan holinesses. Do you get the flair, & do you think that they are nice to know? Be assured that our description is of the apparent ones, the pretending or aspiring, and may be, awakened ones, who teach wordily and tryingly in the phenomenal world of egos—aiming at Power—Repute, Service and sharing in ego-consciousness.

Most of these trying and showing ones are easily accessible—traditional gurus and apparent holinesses. The real God-men, those who have really and abidingly awakened into Reality-awareness, Eternity or Self, are often unknown and invisible. Their mahatmaship is invisible to egos and their consciousness, being beyond the complementary opposites and the subject-object relatedness, cannot be known, cannot be recognized, except to the degree to which we are able to approach and reflect that consciousness, and enter the untive life-awareness. A matter of maturity, of realized experience and of being awake to the aware. Nowhere and in no thing do we perceive more than we ~~are~~ are or are awakened to discern, that which recognizes is ever-within.

Some real mahatmas may be in the most ordinary places and occupations. They are incognito, and purposely or naturally so. Their wisdom-awareness cannot be told or revealed, except by the way, yet it is ever self-revealed, self-evident, self-radiant. So there may well be no urge to explain, and no trying to share with or to save egos.

He who has awakened from a dream does not try to save the people in the dream. There is no adequate word-language and no desire to acquire one. Existence has word-symbols and experiences may be told, but the real language of Being is eloquent Silence—the pure Silence that is in and beyond all activities, all noises, all ego-antics.

Knowledge can be conveyed, but wisdom cannot be told or revealed to egos, only lived. Those who know wisdom need not be told, and those who are not awake cannot be told. There is no authentic fool-proof test of mahatmaship, nor of God, except within ourselves. Therefore the Christly advice—“Seek ye first the eternal, within, and behold all ~~ye~~ clear, problems dissolve with ego-desires. We must experience God and mahatmaship, and wisdom is ever shared in Identity-Awareness.

Even the truest revelations remain meaningless until they are realized in our own consciousness—experience and living-awareness. As natural facts and living truths in life. Wisdom is unity-awareness and intuition is the highest sense-tool through which we can, vaguely or clearly—but really, perceive the form of Self, but not the content, which will be realized only when the mystic experience has dawned in consciousness.

However if we be still and mind-purged to reflect simply, we may discern signs and symbols or authentic flair of mahatmaship. The greatest and most valid test is in Silence. In the outer rhythm of the conscious Self-awareness there may be banter, fun and seeming desire-play, but be still and listen to the silent back-ground and to the quality of the silence that pervades, suffuses, sustains and transcends! The quality of a fellow-pilgrim's silence is often revealed in the after-beat, or in a smile, an accent, a glint in the intuitive eyes.

In the silent, calm, self-lucent consciousness is our real, intuitive sharing, the authentic recognition in our self. There the clear, serene Ananda and no possessiveness, exclusiveness, untouchability, jealousy or desire. We ever ~~are~~ are, in Touch, and if we happen to be able to recognize such real mahatmaship, power-free, drama-free and free in words as in Silence, then a stark description of mere features, of physical and mental tools or of ac-

activity or non-activity in phenomena and ego-play, is trivial and futile and most often falsifying. The Master may seem to be slave, but his bondage is delusive. He may be consciously aware in innerstanding and so ~~free~~ be time-free and ego-free, free in tools and in trying, innerly aware in the One ~~as the~~ Many.

So beware dear Monias, and be awarely: Your drudge-servant may be one of the great transcendental Himalayan holinesses, well-disguised, and your worst enemy may be a supernal Masterji. Who but your pure Silence can tell? Try to fathom the quality of fellow-pilgrim's Silence, and you may recognise holiness, even in your Self, everywhere. Everything is holy because you innerstand.

The real renunciation is mental. Self-realisation does not consist in the external renunciation of ~~material things~~ things and duties, but in the internal renunciation of hankering after them; not in repetitions of "Niti Niti" and "Sonam" or "Tat twam asi", but of passing through words, organs and union into living "Unity-identity."

Renunciation is not in leaving or in throwing away of things or values, but in withdrawal or harmonisation of the mind ~~and~~ and other tools, which limit and usurp in false self-identification and in our blinding conceit of ~~agency~~ agency. If our tools be harmonised and we awake, then we are naturally free in them rather than rid of them or free from them. We are free in seeming bondage, free in individuality and ego-antics. And who can rightly tell whether this or that fellow-pilgrim is free and at untiring Ease, except our deepest and purest ego-free Silence.

Word-symbols are misleading in self-awareness. The Self cannot be known or even realised. The ego, however, can realise their own nonentity and, with the simple disappearance or harmonisation of ego-consciousness, the pure identity, Christ-consciousness or Unity-Awareness, is ~~revealed~~ unveiled- as ever-radiant, ever-self-revealed-, free and bound or neither.

Suffering is due to our belief that we are finite beings, to our false self-identification. Who am I? The answer of mature egos is 'Nothin'', and in our Self, No-thing-ness! Sunyat. To try sincerely to 'know thy Self' is, to egos, suicidal as our selves are illusory. How can we know our Self except in awakening into living, conscious, awareness of Being It?

In Identity-Experience, and without it, we are ever the Self, whether we know it or not. The knower of Brahma becomes Brahma, and "Become" # "What thou art" are said unto egos who become and beg. The ideas of becoming (as the idea of some one having to realise, know or become the other,) are hindrances or veils. We do not become, except in the sense of: become aware of what thou art, awaken into ~~awareness~~ what you ever are, but even this is misleading word-symbolism, for we, the Self, is ever aware. The ego-veils removed or harmonised, there is conscious and abiding awareness.

We experience until we awaken into self-aware being, in and above the level of subject-object relatedness, and comprehended in the Absolute Zero, the Vacuum Plenum. So do not fuss in yogic antics, holy solemnity and divine sentimentality, but simply awake. Be innerly still, clear and aware. Bondage like ego is delusive and so are many of our dear Himalayan holinesses except in the degrees of their awakening into the full, solid Sunyat Silence. Attend to the quality of your silence, to the degree you have attained in the "University of Unitive Life. Awake simply and naturally into the Freedom of Eternity-Awareness.

That we call knowledge is merely another form of ignorance, highly organised, of course, and eminently scientific. Proud man is most ignorant of what he is most assured. He stuts and

imitates and learns, but does not experience the glassy Essence, the Unitive-Awareness. We fondly stick in our knowledge, in our fables and in our opinions and prejudices, rather than awaken to be freely, in experimental wisdom. We fear to die, fear the dissolving of shadows and of diseases.

✓ We stick in our ideals and symbols instead of living our Reality. Vertical stripes, horizontal stripes, naughts and crosses, eagles and hammers! all mere arbitrary signs. Beware of symbols, stiffened truths and crucified life. Beware of word-symbols. Every reality to which a sign has been attached is thereby made subject to its sign, as we are subject to our limiting-mediums, rituals and organizations. Beware of labels, of divisions, of exclusiveness.

Beyond our ego-clouds and antics is the blue void (Sunnyata), which is an emblem of our glassy Essence, and we cannot stick in it, nor be limited by it, nor blur it in words.— except to egos. The music of the spheres and of the luminous silence is clear but undecisive, precise and definite, but pertaining to realities that are name-free. The all-comprehensive glassy Essence may seem liquid but is never vicious. It is without the slightest tendency to stick or cling possessively (like blood and sperm, treacle and excrement) to what it touches and comprehends. It is free and needs no otherness as playthings or fulfilment.

Word-symbols are usually falsifying to the crystal-clear Essence, but the music of Mozart can be delicately gay among the constant implications of tragedy. The aristocratic and refined music of Weber is capable of the most gay or serene joy and of the complete realisation of the world's agony. There are hints of that which lies beyond our human love and power and pain-joys. Also in Bach, times, there are hints and flairs of the eternal, and in Beethoven, in that final wholeness of art which is analogous to holiness, to eternal awakening into self-experience.

The integrated artist has gone beyond art. The ripe poet may go beyond poetry, like the mature Beethoven awake and revealed our self in and beyond music. Their light transcends the romantic integration of the tragic and the joyful, the human and the demonic. Beyond words and the silence is the free, the pure in heart, the glassy Essence. Beyond, but also within, we-innerstand.

Nearly all our physical and mental diseases are psychic in cause. When we are simply and naturally self-aware our tools are inclined to behave harmoniously and we can be free in them and use them without undue strain or effort. "Seek ye first the realm of Grace within and all these things will be added unto you". Problems and questions fade and we are bondage-free and mind-free in our tools— at joyous ease in the divine surface-play. Consciously aware in inner-standing we are free in the outer waves and in human ego-antics, intellect and ambition, free in desire, in lust, in power and in mind (and of its fallacies and follies). Free almost of them, but the joyous ease and the bubbling Ananda are in being, free in them and beyond.

Having experienced the beyond (which is also within) we naturally are free in our tools, free to use or not to use. So let us be still to experience Sunnyata—the no-thing-ness that sustains and comprises the Many and the One. Let us, purely and consciously, be the Unity, that we ever are, in and beyond union, ecstasy and orgasm. If we have experienced transcendence, we are free also in immanence and in immediacy. In Identity-Experience or Unity-awareness we are beyond Knowledge and beyond Ignorance. There is no false self-identification with tools, symbols and things, no blinding conceit of agency.

Let us awaken. Let us sink into the rich unitive Silence, that is no externality, but is the cessation of desire, of will and of thought-bondage. Let us awake to experience as eternity in time, the whole in the parts, the self everywhere. Then neither opinions or faith, nor do-mas and bondage will seem very important, nor very real.

Let us be, our Self, conscious. It is but ego-consciousness that hides (as veils and walls) the name-free which we ever are. Let us awaken to be still and clear to contemplate livingly, to reflect purely and to see through our eyes rather than with them. We can be stilled in our naked Sun-Self and thus be active freely in tools and in the light of the Mahakaruna.

It seems to be a matter of purity, of harmony, of maturity and of trained intuition, and in that unpossessive and unexclusive seeing and being, is our true real seeing; and our true relatedness. Self-freedom is beyond and in bondage and trying awidely aware we are also free in surface-waves, skin-diseases, ego-woes and antics, in words and in the mere human game of fancy effervescence and power-play.

How few of us seem balanced in integral living, in authentic and liberating experience, uncaught in exclusive folds, imposed dramas and outer compulsions. Few can keep free in and from organisations, limiting channels, lean-to-mediums, possessiveness, power and only ways. As Goethe knew: Our freedom must be won afresh every morning. In order to deserve, appreciate and use it rightly there must be constant vigilance, natural, effort-free and abiding-awareness. We must be awake in living Samadhi, free in all activities and actualities.

We have been sitting the sands of wisdom in the recent pronouncements of a Master in the Far West: "Ape and Essence" described by Aldous Huxley. So much ape and so little essence! It is as if the intellectual ape is frightened and must shout warning to other apes, and thrust the fear of God, or of the Devil unto and into the giddy, apish eyes, human fellow-pilgrims.

His satire is brightly sparkling and subtly slashing as usual but seems purposely limiting, over-emphasised and unbalanced in this spot-light-shots at fellow human's follies. Huxley knows deeper than revealed in this word-play. He touches the wisdom that is in and beyond knowledge, intellect and learning, but is shy or intellectually unable or unwilling to try to reveal or express the word-free, the all-comprehending Essence. His integrity and sincerity, however, will save him from stickiness in holy sheep-folds, divine organisations and 'only' ways. We recognise and accept this light, glip and clever surface-aspects of Huxley, as parts of the whole. Predominantly he sticks to (and in?) intellect and time-lines; and plays well there. It is difficult, almost impossible, for an intellectual eminence to be simple, and one cannot really become a mystic except after ego-crucifixion and authentic death into life, into Eternal immediacy-awareness.

In "Ape and Essence" there is no flair or trying in that direction and little hope of the humans escaping degradation and horrible doom. Progress, Nationalism, Science, Sex and Civilisation in general get their due scathings and slashings under Huxley's caustic light, which shows up our human follies, emptiness, power-play and blindness. Chiefly, calous criminality, blood-lust etc.

Sex, as usual, in Huxley's music, seems over-played and over-emphasised—almost nauseatingly. Surely this demi-God has not such importance except in brief adolescence. Even so-called psychologists and Doctors of Divinity are more balanced now, and realise that they are but mentologists and no real doctors of psyches or of the eternal. "Homo sum. Nihil humanum a me alienum puto". When one has experienced the mere facts of life in the light of the truth, that is beyond and within these, one is neither shocked nor squeamish but Huxley seems to revel in preticism.

His treatment or representation, though slightly coarse, sometimes is usually playful satire in sex-worship and sex-mockery, but it seems such adolescent play, such infantile types of consciousness, and except for a few gleams, there is little balance or maturity light upon the play, and no indication that Huxley has gone, or can go, innerly and beyond these ego-values, clever bondage and entanglements. No strong light of the child-like, pre-ego-consciousness maturity, is apparent. Huxley's playful irony and satire are not kind, but caustically, bitingly true. There is much dissipation and sometimes the satire borders on sarcasm and on cynicism, which seem signs of defeat rather than of Mahakaruna. Huxley's disease of fear and his intellectual brilliance are revealed in this ruthless indictment on

humanity's criminal follies, but the light seems unbalanced, intellectually sentimental, and far too much on the apish ~~frills~~, compared with the tiny gleams of the glassy Essence, in which the whole may be reflected purely, effortlessly and truly, and in which the parts may find their meaning, justification and rightness. The Essence is fear-free and wills Nothing. A mature flair of the Eternal and ego-sincerity leads to awakening into experimental wisdom.

Huxley seems not ^{yet} to have the authentic experience of the Grace, the Mahakaruna and the joyous Ease in the Self. He seems not yet to be freely aware in the serenely healing light, but must still, dis-easedly try to prove, and assertingly toy in the glitter of words, arguments and explanations.

Blessed in grace is the ^y ~~person~~ who can be still and maturely harmonious to awaken within and there Be the balance, the power-play and the wholeness, which reflects real Holiness and need not reach out in effort to save or be saved, nor try to illumine or be enlightened.

The real Holiness ^{is} in East or West do not fear or crave or cling, they do not assert or mock or lean upon fellow-pilgrims, depleting, informing or fulfilling them. They show no striving to get, no lust to give or to share, no ambition in power ^{display}, no ego-exhibitionism, so-called self-expression or conceits of agency. If we Be ^{Self} dependent and consciously aware in the glassy Essence, then we are free, also in lust and power, uncaught, unblurred and undepleted.

The real Himalayan Holinesses are mighty in grace and in joyous ease, equal with the lowest and invisible, (or as nothing) to eyes of eyes. Whether playing in outer activities or stilled in seeming inaction they are the yogic skill and balance, the serene wisdom in and beyond Knowledge, in and beyond Ignorance and ^{trying}.

Such Himalayan Holinesses are rare in a female body, and indeed rare in any body, but if you freely and naturally awaken, (and harmonise your tools,) you will easily recognise them anywhere, also outside our heaven-scaring Himalayas: "a mortal shape ~~endued~~ with love and life and light and Deity". In the light of Mahakaruna You ^{will} see Holiness in any form you really and purely love.

Himalaya is within yourself. There the grace that sets you free to recognise the Reality of holiness and of mere Masterji's. There the desire-freeness of Kailash, the unity of Kaaba and Christ. There the glassy Essence: Sunyata.

Thus, beloved Holiness, simply awake and you'll need no wordy telling about Himalayan Holinesses. You'll Be One, (our ~~Self~~) everywhere. You will innerstand consciously and freely. You will play awarely and in joyous Ease.

-----"and the rains came". We had just finished - putting Himalayan tree-friend and lovely weeds in their right places in order to have a clear and free passage for bodies and lotus-feet-, (we have so many), and the rains came upon us in torrents, cleaning our paths, our bodies and the akasha around us of impediments and impurities. "To the pure everything is pure - and all that lives is holy" and all is alive. Simply awake and aware the integral Self - everywhere. Only because of the Shanta Atman - the play and the playmates are dear-" Wu ! - Advaita-wallah Guruji - usually plays wordfreely-, or contents Himself with his one and only guru-mantra. Wu !

Now the rains chuckle in the gutters and the young ~~xxx~~ slender mimosa trees sway and dance in himalayan grace and well-being. From the woods below comes a musical under-tone of happy sighing and sighing as from billows on a sea-shore. There are bits of krishna-blue akasha and the sun-gleams are again playing on the hills a hundred miles westward -- In some vallies, 2000 feet below us, are dense clouds - as a sea of milk~~white~~ mist of woolly fleece, but in the Hridaya guha, as in the Sunya, Wu-Vihara and Turiya-caves, all is serene and mystic clear. Our bodies - tools and play-ground are all well, so we can enjoy the changing seasons - every day-, aye, every eternal moment. Ananda will bubble up. Wu ! Wuji never - or hardly ever - engages in unhimalayan activities. Nature is an ever open Alaya-, - unassertive and vast. It heals and gives - without losing-, without effort and without willing. There is also the skin-bound, but not body-confined, volume of consciousness or conscious awareness-. It is akasha-vast and more than human-, and who can be poor or pitiful in such inner contemplation, such swadharmic grace-, such himalayan Self-interplay ? "Blessed are the poor in Spirit", the ego-free-, the integrally pure. "He who sees Jehova dies" yes - but that which awakens in conscious, integral awareness is immortal and eternally Real. Wu !

To the ego-free also the no-thing-ness is pure. All is accepted, - forgiven and beloved, because of the integral Self, - and Ananda will bubble up-. "Pitiable are they who work for fruit" agrees the playful, pay-free, sahaja Wuji : in Self interplay as in sahaja Samadhi-. Wu !

August-, in pre-dulles days our wettest month, has been sunny and dry-, with only intermittent showers - and with lovely dawns and sundowns - The snowy devi-peaks have often been purdha-free, unveiled in a semi-circle hundred miles near, towards north, --north-east and North-West. There is transcending transfiguration. Wu !

We have been playing in the natural rock-garden-, a la the first mali-, Sri Adam, in a pre-or post-Eve, - Eden, or timefree Eternity. As we have not troubled to plant any trees, of mere knowledge, - power or under-standing, there are no contentions, - no duality-fuss or divided consciousness-, and there is no trying at all, at all-. There is no sin-complex, no missing ribs and no shameful fig-leaves-, says Wuji. He wears no mental blinkers - and no civilised or respectable values and so he does not see that we are sahaja-naked-, himalayan no-bodies or swell non-entities. The tree of life however is integral and ever-green-. The krishna-blue akasha is vast and ego-free, no exclusiveness, no possessiveness and no wilful fuss or power-antics. It is brim-ful of manna - and healing harmonies, and so we have but little food-fuss-, and Wuji has no conceit of agency or of being Himalayan. The Him is near the Alaya-, the Ground, the Source-, and the Swalila is Himalayan in the freedom of no desire. There is the Karuna-Light of the intuitive Prajna or Sophia-Wisdom, which is inherent, integral and eternal. Being, and being alertly integrally and consciously aware is ~~to~~ more important than are doings and work-, ~~Wuji~~ willing, helping and fussy trying in control or conquest. All these things are added in his sahaja Samadhi and Wuji is free in them as in the full no-thing-ness.

We do build and repair caves, body forth the useful emptiness of septic tanks and water-tanks, that are being fulfilled by Bhagavan Paniwallah wordfreely and play-freely-, and like Him we do create and sustain and transform a beautifully useless rock-garden. There are dozens of fruit-trees also pretty use-free. Monkey-folks and other friends around - seem to live the Gita adage : Pitiabale are they who work for fruit"--, but we pity no body and no soule. Wu ! ! Our doings and joys and playful bouncing- (also in wordiness) are just by the - Way - of Being - of being the Tao-Lila. It is harmfree, healthy and natural Self-interplay-. As we are servant-free, and fuss-free and mind-free-, there is natural, simple and joyous ease - in psychic health and wholeth. Manna is in nearby heaven, - so there is ~~but~~ little food-fuss-, but rather - the freeness of no desire. Unbroken perfection is ^{in and} over all, in birth and death and all other complimentary opposites. Life is integral and eternal - and All Is Well. "Consummatum est" all the eternal while. Wu !

We do enjoy all the six, or twelve, varied seasons although they have changed somewhat in rhythm and mood since pre-dulles days. Each one is the best while it is being played-, yes like Beethovens mature - last quartets-. October-natural, undisguised, skinny bodies, but then we can skip and dance and bounce the more vigorously in Himalayan hups and downs. We do bounce down upon the holy, benighted city set on a hill, a thousand feet below us-, (9 miles) every other day-. It is a very holy and ancient seat of sanskrit and modern learning - and there are dozens of schools and colleges - and swarms of students and stiffened acharyas - and also innumerable temples and holinesses. But Wuji likes it all and is tremendously popular-. Even if we are benighted ~~liked~~ by rituals and learned ignorance Wuji is clair-voyant - and all-accepting. He can see in the dark.

A descent once a week would really suffice for our food-fuss-, but lotus-feet are for trotting and - bodies move lightly in the rarified himalayan akasha, - free of sediments and ego-veils and curtains. We always have rich and full contemplation when we walk, and - work-play - and sleep alone. Walks are movements in Silence; work is play and deep-sleep is a healing relief-, like death. Death and darkness have no dread when one has died-, really - consciously and integrally died-, a few times-. There is always the intuitive prajna-light that leadeth-, and when one has dared the existential leap into darkness - and gone down - down, or up - up, to the Source a few times-, one be consciously and integrally aware - that there is - a Ground - and that the Him is near the Alaya. You have no angst, or dread-complex, for sleep-, as you have for the boggy-communism, yet deep dream-free sleep, as also real, ego-free contemplation, are such temporary-, yet time-free, deaths into mind-free, thoughtfree-, concept-freeness. You do not contemplate, and much less meditate-, focus or concentrate, on something or on some favourite concept, ideal abstraction or God - : You are the contemplation, the integral consummation-. You do not become the unity-awareness-, the integral Advaita Self-Experiencing. If egos cease to be there is a sahaja, natural Self-awareness. You simply Are-, consciously, integrally, aware. "We are always aware Sunya !" The Ramana Maharshi reminded us-. "Where can we go to ? We are always Here". There is no death of the eternally Real that we ever Are. So why fuss and fret, fear or flutter-, when ye can bounce - at joyous ease, says Wuji. If we toddle up to our eyrie or asle-cave in the dark, and tumble down the khud-, well, - Sri body usually picks itself up quite harmfreely. If there be any ~~danger~~, it knows the remedy and - pattern of integrality - and sets about the healing business - without fuss. Wu !

Sri body is age-free, fit and flexible - and not a swell Flakske-dansker. Wu ha da ! Wuji is quite sure that Emmanuel comes and walks with him in the himalayan rock-garden-" in the cool of the evening"-, but himalayan sunrise usually finds the masterly, Tibetan guruji in introvert-, still, but not rigid-, Sahaja Samadhi. He is always alertly aware and his sleep is Raeva-Sövn. Wu !

We naturally interpret his meaningful Wus into mere human speech and twaddle and send you slices of his Himalayan consciousness-, values, outlook and insight-, and he is as interested in your doings and thoughts as in ours-, in values, - activities and interplay-, that are Swadharmaic truth and Right Play in your realm. May all your bodies be fit to serve you well in the divine Swailia. Mind-, specially in the middle west and the still more adolescent Far West, can be a troublesome body - and dis-eased tool-, swell and cute and cantankerous. Wu ! Wuji opines that we are no bodies-, no bodies and no minds-, but swell himalayan nonentities-, not I-entities and not merely human, and he echoes Ramana's remarks to egos - "Your highest glory is where you cease to exist". Wu ! He is not a doctrinary scholastic, but he favours "the Zen doctrine of no mind". To him Ego is the devil-, a dragon of a play-fellow-, real but not very real-, and not nearly real - enough. Wuji sometimes playfully puts a pinch of himalayan rock-salt on the nasty, straight tail. Like Nature he abhors straight lines, - uniformity and rigidity. They are a sign and form of death-, but not ego-death. Wuji's himalayan intelligence, clair-voyance, darshan and integral Sufi-wisdom, are simply natural and inherent -; He cannot help it. It is not, specially mental, assertive or swell, and he advises : Sell your cleverness and buy be-wilderment and ye may awaken into wonder. Wu ! yet he is subtle, subtly and supple as a serpent and simply harmfree, like our speckled wood-pigeons.

Reason, Effort and Ego that were helpers may well become bars and impediments, but Wuji does not let them. He bounces through all curtains and blinkers, and over all barriers - sticky ideals, fear-complexes, clinging concepts and mere bodies and egos. It is so easy, he says, to go lightly, when one simply lets go or lets be. He does not assert or agress - or fuss in conquest, control of cultural interference-, nor does he cling to ideal concepts, subjective truths or conceit of agency. An ounce of god-experiencing eliminates a himalayan lot of fear and fuss-, fret and flutter-, grievances and pity. Wu ! says the swell Advaita-wallah. It is easy-, aye inevitable to make a good death into integrality and graceful, joyous ease, when Sri ego is maturely ready to be no-body-. "Ripeness is all !". Real Darshan, intercourse, transmission and re-cognition, are not a matter of word-language or of trying assertiveness, no, nor of body-nearness mind-kindredness or learned under-standing. Our term-symbols for our experience usually - blur and falsify-. We play in semantic puddles and our trying to prove and convince is futile. Why wallow in perenial philosophising or in mellifluous - euphonic eulogies and raptures ? Where nothing is said or done, the nothingness-, and all, may well be aware, accepted, enjoyed - and lived-, at joyous ease. Wu ! Wu ! is enough. Karuna-Love is like Sunya-experiencing, all-comprehending, all-inclusive and all-suffusing. It is effortfree, ~~effortfree~~ ego free I-ent-ty-. We are equal with the lowest and also, more than all these universes-, multiverses and part-interplays-. Spiritual suffering is a contradiction in terms. Only a Maha Atma awares the joy and woes of a Mahatmaji - says Wuji. That which re-cognises is ever within our Self and we aware no more in anything - than what we - Are. Wu !

He who awares greatness passing by, himself is great. Darshan is ever in Swalila as in ego-free contemplation-. I AM - equal with the lowest, so no body can possibly under-stands, says Wuji in a simple Wu !, and, ego-humble, he folds his lotus-paws in a namaste and bow low in re-cognition and simple gratitude, to village brethern - as to mental city-brats and even to a Kali Mata dragon. Our namaste-greeting means this awareness in darshan. We greet our Self in Thee, as in every body - and every thing. What ye have done unto the least among you, that naturally ye have done unto Me-, whether ye, as ego s, be consciously or unconsciously - aware. Awareness is all-, ego-humble, ego-free awakening into conscious, integral awareness and innerstanding grace. Then the Lila is joyous ease -. Our doings, our work and our wilful, desireful, 'helping' of 'others' in their rightful Swadharma, - like all ego trying are secondary or tersary - to Being and being aware. It is ego conceit of-agency. "We are always aware" - aye, we are the Awareness - but are we always consciously aware ?

"Not the work I shall produce, but the Real Me, that I shall achieve-, that is the consideration", said divided ~~Man~~ David. 'Achieve' or attain tastes of control, conquest and conceit of agency. There is no Meh to achieve-. I and Mine are naughty word-symbols. Wu ! Swadarshan is ever in Swalila and our own Swadharma is our chief concern. We need not try to 'help'-, to fuss and interfere unduly in the due dharma of fellow-pilgrims. Seek and find ye first the inner, integral realm of grace or of Self-experiencing, and all mere things and 'helping' will be added automatically. If we - Be - truly our Self-*, 'to thine own Self true', then our doings and work-, giving and taking etc. will be ~~xxx~~ a natural interplay at joyous ease.

"Being" is such spontaneous giving without losing or trying or - knowing. Often we give by receiving-, by acceptance and response, rather than by reply or request. Karuna is such word-free flow of giving-, a healing Co-passion, a sahaja I-identity-awareness. Wuji has a Tibetan degree as doctor of the thundering Silence-, and this Sunya-Grace is, to Him, the Real thing in the no-thing-ness, invisible - ineffable and unprovable, and yet awared-, because experienced and practised - and lived. Wu ! He va-guely and playfully wonders whether God, or this Experiencing in Advaita-mode, is a Male or a Ma ? A He or a She ? a neither-or a both ? It is to him a Himalayan mystery, but Advaita-wallahs like Wuji, as also Meister Eckhart and Ramanaji, usually leave the word-symbol 'God' well alone. "Why do ye prate about God ?" asks the Meister. "When ye speak about God it is not God ye speak of. It is better to lose God for God's sake than to have God". Possessiveness and trying, conceit of agency and word-symbols for Experiencing, ever falsify-. Ramana Maharshi also advised egos : Leave God alone and seek and find first the Self-, the Source, the realm of integral, inherent Grace" or words to this effect. So let us drop the ambiguous, elastic and va-gue word-symbol and abstraction. 'God', and chat about egos-, and experience them.

B. writes us from the civilised wilderness of London, where he practices in Wu and in wordiness. It is due time, he had another himalayan bath in Silence and Self-contemplation. He is alive, and awake to Sri Himalaya - and also within himself. Sri Himalaya does not assert or teach orally or blow his own trumpet-, but if you solitary can stand, or withstand, his Silence for one year-, you are a natural Yogi, says Wuji : Then ye can bounce and toddle along - ego-freely, also among egos-, wordfreely also in wordiness. The Himalayan Hridaya-guha is within our Self - aye even in modern barbarism and ~~xx~~ adolescent, swell Power-Play or Shakti-business-. Wu !

So also other western conditioned, blinkered busy-bodies and harassed soules aware and practise their himalayan, integral and swa-dharmic truth. After years of rich interval F. writes to Wujis. "It is good to have your messages from time to time from the dancing heights of Lila and full and free awareness. (Then he quotes another F.) :

"The angels keep their ancient places--,
Lift but a stone and start a wing.
'Tis we, 'tis our estranged faces--
That miss the many-splendoured Thing".

"I have had many such showers from Himalahal without sending you anything in return, except by wordless communication, which, I assure you goes to you almost every day, for you are never far from my thoughts. For 18 years now there has been his quiet indwelling, which means much to me. Shall I tell you something R. (our mutual friend, a clair-voyant Delhi-Sufi-) said of you ? "When he enters a room of people he glides in so quietly that no body notices him, but when he leaves, the room is suddenly empty." Wu ! Wu ! says Wuji : Aint us blowing our own ego-trumpet nicely ? Aint us swell, himalayan ~~no~~ nonent, ties - and no-bodies in the Sunya Plenum.Void, booming forth a mighty, powerful Silence ? Wu ! But behold ! once a darshan is Real to you it is for ever. F. is writing a book-, at last, - on his "marriage wth India", a real Himalayan consummation. He, and also B., is sometimes booming us on B.B.C., and there is a threat to our cranky himalayan ridge being put on the map Wu ha da - ! It is well that some cranks are ball-bearing ones, and that some Holinesses, ~~are~~ like Wuji, are splendidly well disguised : - No, there is no Real danger of being re-cognised or merely understood-, by egos; but notority would draw inquisitive egos - and inquisition. Wuji would don his sphinx; mona liza smile and Sri Himalaya would accept and endure in mute eloquence.

Missionary misses and dis-eased artists do sometimes swarm noisily on our ridge. There are abstract and concrete ones, ~~artful~~, natural and supra-mental ones, perenial, annual and merely temporal and time-bound ones, and artists do try so eagerly and sincerely to paint the face, the body and the soule, of the unassertive and integral Sri Himalaya. If they did really experience the darshan of the original and living face of Himalaya or their Self, they would not flutter or try so vehemently and strenuously to assert or to ex-plain in part-play and in subjective truth-fractions. E.H.B., a life-long artist and 20 years our ideal cave-neighbour here, did once sotto voce and in solitary intimacy-, say unto us : "Oh, Immanuel I wish ---- I wish I had not got to paint-". His body is now 79 and will hardly be 80, but, even now, there are many 'I'--, sticky memories and conceit of agency. He is ideal-, gracious and loveable as ever, yet there is still exclusiveness, a strange clinging possessiveness and ego-pity. But the play has been ideal and himalayan.

We have many civilised and de-civilised writers, - some awefully respectable and some obscure and unknowable. E.S. has many books to her credit. St. G. and her Indian worse-half, a religious and sentimental scientist, likewise. M.O. has antropologic learning and J.L.'s book "Half way across the world", is a fair success in the Far West. It is journalesque, but unpretentious, and nice like herself, and she will go better and deeper now, that her worse half is a young Delhi-wallah. From the next-door hill-cave, have issued the 5 volumes of Tibetan lore by Dr. W.Y.E.W. and Lama A.G.'s recent book has been, or is being, translated in seven European languages. E.H.B.'s book on Gantama Buddha is in 3rd edition-, and there is our old friend F.T., who is already the creator of 'Heaven' and 'Earth' and 'Hell', also ~~the~~ 'Becoming' and 'Amen ! Amen ! Amen !'. He is busy on "Resurrection" and will no doubt finish with "Transfiguration" or with "Silence" a terrible risk of world-fame-, but no real danger, says Wuji. 'Sri Himalaya will survive, also Dulles and Cobalt-bombs and so will Wuji and Adwaita-Co. But we never engage in unhimalayan activities.

Dear Bhaiji - Excellency
and Fellow Prince in Himalayan Consciousness

You will not squirm at being entitled Bhai by a plebeian, - an aborigine of Barbaric Uttara ! Remember we are such terrible venerable, Vikings and mature Ancients a la Shaw's in "Back to Methuselah", hoary and young and agefree, as is Sri Himalaya, and, as yet, bouncing like H.H.H.H.H. Chow Chuji-, our ven. Chinese Co. (the fifth H. may stand for Honnissio,) Or we twitter and flutter mind-freely and carefreely, - like eternal Blue-Birds, scaling Gauri Shankar and Mt. Sumeru in no time and at playful, joyous ease-, yes-, and with a humorous curl on our wag-tail.

We send ye again the usual Himalayan avalanche of words - words- words-, before we descend into the terrible crude wilderness of civilisation, "oose:stopping in the Yankee way-, "Such noisy, vulgar, deadly white jungle" ! opines the Tibetan, 'reformed', yet impish and masterly Co. True, there is ever the risk of being gobbled up by aggressive-, dis-eased and 'horrid Negroes and proudly bullying Snobs. Wu !-. But as there is no death of the Real, - why fear and fuss ? Prudence ! Prudence is the deadly sin !" or at least one of the seven deadly virtues - So we shall, as ever, - enjoy the delightful uncertainty and keep awake and zestfully, alertly aware in Bodhi-Light and Karma-Rhythm, as advised by Sri Bhagavan, Buddha : "Be the intuitive light to the intuitive, eternal Self !".

We send you a Call with Himalayan Grace for your calm inner-standing in Prajna light - on the pilgrimage in the new cycle of seasons, may ye be freely and consciously at home in Himalayan Consciousness and in integral life, and healthy and whole (Holy) in psyche and in other pliable, harmonised and useful tools and bodies. May ye rejoice in calm innerstanding and vast transcendence, in essence as in integrality, and so be - at joyous ease in Swaleels and Sun-nya-ta.

The gracious Karuna greeting came to hand and also Sri Bhagavan Almighty Dollar came prostrate before our lotus-feet-. We shall in Himalayan wigardly get his holiness transmuted into simple - sane and uneducated Rupees. "For light and firewood-" ! But ducky : - we have the cheap Lohor light - and artful (toma)heat, so fire-wood we never buy or need as body-warmth, and also spirituality is quite natural. But it is true, simple Rupayas are needed for charcoal for quiet and efficient Sri Ic. mic and for Muti ka Tel for Sri Primus Stoves. Tommy. - They are silent-wordfree friends and no fuss-. Also it is true that our friends have a queer habit of dying. - Not really, of course-, - but bodies do decay and change, and quite a dozen friends have gone into the invisible Real: - "Gate, gate-, Paramgate, Sam-paramate, Bodhi ! Swa ! Wu !"-, and so there are fewer windfalls-, birth-weeks & celebrations and Dama - dhana festas-. For 20 years we have lived royally on Himalayan Charity, - and it is likely to continue to rain upon us without our begging-, asking or praying. (although begging may be good for Sri Ego). Anyhow it is the business of the Alaya-Lord, so why should egos fuss or fear ? Just as there is the urge or craving to grab and possess-, get and hoard, so there is the balancing out-breathing rhythm of give-, give-, and love and let go. "What I gave I have"-, and don't we feel 'good' and grand - when we have anything to give and bestow - ? It is our love- or Swadarshan that makes us rich-, rather than what we may possess or be given-, conquer or achieve. "Soul be faithful unto the last. The victory of Victory is to lose everything. The loss of All (lossing and letting go) constitutes our winning-. Eternally we possess only what is lost". This is a free translation from Ibsen's "Brand" and a Himalayan Advaita and Sun-nya-ta - truth - or Dhama, which was queerly recognized by a Viking Child 50 years ago. "Intet at eje, intet at onske, intet at ville !". It is the Strength of no desire- and the highest glory of egos is where they harmonise or cease to exist.

"There's nothing either good or bad but thinking makes it so", muses the 'gloomy dane', - but in this instance his words are quite cheerful for you simply immerstand and transcend thought-, mind, and all duality-concepts, and voila ! Hamlet Prince of Denmark, quite free and gay. His trouble was the ego. His tragedy was the mind; - a kind of psychosis - or even schizophrenia; - Wu ! Was he mad or did he presume madness, hiding under the cloak of folly and wise paradoxes ? Chowji is not yet a certified case, and who does give these degrees and testimonials ? A supra mental mad-man, may be, for it takes a fool to recognize another-.

If there is no book on "The Fools in Shakespeare", you must write one! During last monsoon we fell so low in Himalaya as to read Shakespeare, read, - not re-read-, for in Viking-realm we had happily escaped education-, academic lore - and old school-ties, and so also a surfeit of Shakespeare. We had seen perhaps half a dozen plays staged, but specially the earlier comedies and the final mature - "Beyond-tragedies"-, except "the Tempest"-, were hardly more than names to us-. So they came freshly unto us-. We didn't read the 'Kings' and we did get stuck in the middle of the Merry Wives - ! but we had quite rich times in that word-language of Willies, that grand objectivity - and this vast Canvas - of life-play, vaster than "War and Peace", because essentially there is the joyous ease in and beyond-, and, at least in the mature plays and poetry, as also in Kalidasa, - the essence-awareness that it is all Play - in integrality and in Sunyata. That "we are such stuff as dreams are made on" On ! On ! On ! not of.

Specially Shakespeare's Fools, - simpletons and mad folk were quite a revelation to us. Are they the most wise in essence and integrality - ? In their mouth is often put the wisdom-, in jest and folly-, which his clever folks cannot or dare not utter-. Often, earlier, we had found it queer and incongruous to have such delicate perception, poetic beauty - and profound wisdom, issue from for inst. crude and subhuman Caliban : "The isle is full of voices".

Or to have the rather foolish Polonius say - "To thine own Self be true -- etc." Yet it is all in Shakespearean rightness. But it is specially the real fools-, some professional-, some assumed - and some gone mad, or dead-, in a kind of wisdom beyond madness. In his madness the Viking Prince can safely muse and utter his paradoxical and warring wisdom, until : "The rest is Silence !". The All is Sunyata. The embittered-, ego-crucified Timon of Athens, in his out-cast-cave, - can finally utter this Sunyata-wisdom : "My long sickness now begins to mend - and Nothing brings me all things, go, live Still"; and "Tell them that to ease them of their griefs, their fears of hostile strokes, their aches, losses, their pangs of love, with other incident throes, that Natures fragile wessel doth sustains in life's uncertain voyage, I will some kindness do them ----". "Lips let - words go by and language end ! What is ails, plague and infection-mend. Graves only be men's work; and death their gain --".

Old Timon is properly mad and wise beyond madness. Likewise King Lear - : note when, in the end, fair Cordelia's body is poisoned unto death, - the King-, mad beyond madness, hardly notices this-, as if he was secure and at serene ease in the One unitive life that comprises the play of birth and death and all dual complementary modes-. Note, on the Health, the gathering of the four or five mad men and fools; : how wise they are on the rack ! Edgar could say : "We must endure our coming hither and our going hence - : Ripeness is all"-, and rather glip and silly Hotspurs, in a lucid, intuitive moment, could utter : "Thought's the slave of life, and life's times fool; and Time ---- must have a stop". So often, in Willy's fools, there are gleams of Eternity-living - and the awareness that death is the secret of life. We must die to live - and dying becomes a salutary habit. W~.

"We do not read much -: Life is too rich and too busy living itself in and around us for much solemn/chatter or serious reading. Serious? How do ye read -: ? with your eyes or through them or without these falsifying blinkers? Can you read Yathabhutam? in Identity - in Being for the eternal while, the book-, - the consciousness or the persona, you focus and aware? Can you play your Self in this or that form, and yet be your I-dentic essence and integrality?

We have for month been sipping, in small doses at the time, Suzuki's 3rd series of essays on Dhyana or contemplative Buddhism, and we find in the end a quite marvellous exposition of the intuitive Prajna Wisdom and specially, of Sunnya-ta. There is actually a word-language for what may be a mode of awareness experienced in babyhood. Suzuki has little humour and no very gay curl on his victail, - but, in small doses, - we can usually read him with pleasure and profit. There is scholarly sanity and also a certain authenticity -: The authority of one who has experienced, and who lives-, what he tries to elucidate. His explanations do not explain it - away -.

As recent fare we have two recently issued books, which are easy and pleasant - to "go-with", to enter - and to - enjoy. Both are written by Middle Westerners-, probably Gothic Germans-. "Zen in the Art of Archery" by Eugen Herrigel, is an authentic telling about the religious or 'spiritual' way of Archery-, leading to the integrality, or unity-experiencing or death, into the Beyondness that is also Within. It is simply, clearly and beautifully told by one who has experienced - and who 'know how' beyond mere knowledge-. No personality or ego-exhibitionism intrude unduly and - one rejoices in the sincerity, ego-humility, - poised, perseverance and awareness of the author and his writing.

Sincerity-, fearfreeness and maturity -: those are the keynotes in the psychos who successfully go beyond duality-consciousness - and who skillfully endure the transformation or transmutation in consciousness-, or we might say Unconsciousness-. To mental and emotional Abyss of Sunyata would seem a negation and the end of everything, - nothing into emptiness and vacuity rather than a simple awakening into the One, - Unitive and Real Self-awareness -: It is the end-, and the beginning, of everything or rather, the freeness in no-thing-ness - and in the invisible Real, Swadharshan in Swaleela, - but there is really no choice-, no renunciation and no real death-, no death of the Real-.

The second book we enjoy and read slowly is "In days of great Peace", by some Middle Western Friend, now gone East to Australia, and whose religious name-symbol is Mouna Sadhu-. Also there we find the essential sincerity and "second innocence" - of simplicity-, also there we sense the "Gate! Gate! - Paramgate! Samparamgate - ! Bodhi! Swa! Hu!" and it shows a way-, the writer's way-, through Sri Ramana Maharshi. The author of the book spent 6 months in the presence of Sri Ramana Maharshi, - just before this supremely natural Sage left his crucified, cancered body-. The tale of the metamorphosis within Mouna Sadhu, while in Maharshi's radiance, is told revealingly simple-. We are but half-way through the book-, - but like in the artfree art of Archery -(and also in first hearing Beethoven's last quartets)-: in the very beginning we have the feeling, that the very statement is the solution, - the very quest or question contains the answer. The problem is solved-, is no longer there. Demonisation, Consumption, Resurrection, - Awakening is there and, in simple intuitive light, there is harmfree play in word-symbols-. There is wordfree, joyous ease.

Winds that are untowards are used by intuitively winged birdies to mount on. He who has one end in view makes all things serve-, - or rather, all things do serve-, if we let them, and if the end be the one thing needful. Be thou as harmfree as duckies and as pure as the peaks of Gauri Shankar-, thou canst't escape calumny-, petty spite and non-understanding. Perhaps as Thomas puts it : "Sin is behovely" - yet it does not behave a Real Sadhu like Sri G. to spit against the Sun in Sun-nya-ta. Such antics and attitudes do not bode well for his spiritual representation of Himalayan culture in the ~~East~~ Far West. - They are unhimalayan activities-. Of course the Sun has spots, and if we efficiently analyse and focus these, dwell and enlarge upon them, and make other fellowpilgrims and sun-star gazers judiciously aware - well - the due spots are certainly noticed-, though they may neither be red - nor yellow nor deadly white.

By describing others, and also nature or any thing, we describe our Self and betray our ego. How the pot glory in calling the pot black and vile ! That which recognices is as ever within our Self and, so, "what we have done unto the least among you, that have ye also naturally done unto Me. So may the merely human, mortal ego-souls be less harsh and horrid. Play lightly ducky-, play gaily and mind-freely and at joyous ease in the Divine Maya-Shakti, - shadow-play-, alertly and with a spontaneous, humorous curl on the wee wag-tail. The divine leela is essentially Ananda and mahakaruna, - If our halo be too tight, and if we have tender corns on our holy lotus-feet, - well, it is a great good to be made aware. Wu !

As regards our 'initiations', your analytical investigation would probably reveal, that we have had far too many poked upon us, both in the Middle West and in the ~~East~~ East-. The real ones are a kind of ~~inner~~ birth-, a growing-pain or a crucifixion-, and we cannot renounce or retain as we chose-. There is no real choice - and no death of the Real.

A very salutary initiation occurred in 1904-, and a still more mature one at Dartington Hall in fair Devon in 1929-30 in the august presence of Dorothy and Rabindranath. Glory be ! But, as you guess, we have no death-certificate, no legal proof, which a mental fellow-pilgrim, or even Sri B's spiritual representative, would re-cognice as valid or sine-cere. Yet the Dart initiation had a certain inner validity or authenticity, which set a vulgar Viking free to move homeward to the Sun, - in Sun-nya-ta-, and to Be richly at home, and not in conscious search, quest or discords, in our fair realm of Dharmic spirituality - and in gay, himalayan activities. Equal with the lowest - we are naturally also equal with Himalayan royalty-, Aryan Excellencies and with all Highnesses, Holinesses and Honissers - Wu ! Aum ! Amen !

Wise Sri 'Yashoda' Mai said in our presence to W : "I would not give you Diksha, but I would give to Suren if he were to ask". Her glance and loving radiance said : "You will never need to ask. With her pure, unpossessive love she gave us robes in geroar and Buddhist hues, as also Sri Ananda Mai has given her "Bhaiji" yellow robes-, and other holinesses have sent us the Real garments of orange and gold from Burma and from Nepal. It was in 1932, in Sir Jagdish and Lady Bose's Home-, that we were first initiated into Dhyana - Buddhism and named Mani Dharma. In 1936 Sri Ramana Maharshi superimposed : Sri Sunyata. Also in Beas and Baghdad, Bethlehem and Ballygunge, we were pushed into initiations by terrible well-meaning cheelas, so, we have names, initiations and deaths galore and to spare - Wu !

Lovely, lovely himalayan days ! Wish you were here also
 bodily to enjoy and to sink into the howling akasha-nature, which
 purely reflects your "original face"-, or integral, himalayan
 Being-Awareness-, yes-, essentially - starkly, and ego-freely.
 Our Self is Here-. Behold and experience It in naked, mystic
 clarity. - Aware the Darshan in the krishna-blue akasha : Within
 is also Beyond. And you are also, otherwise - and right-wisely
 Here in the Hridaya guha-, wholly, gracefully and quite mind-
 freely. Wu ! Wuji awakes you and says it is nice to be a Hima-
 layan caveman willy nilly and without expence and thought-fuss.
 Just relax and heal and Be - at joyous ease - in our heart-cave -
 and in the Self-radiant Karuna, ~~know~~

Wuji quotes Rishi Ramana's reminder to egos : "Ye think I AM
 the body with a sphinky, mona-liza smile and a firm and playful
 curl on wag-tail -! What a himalayan pity ! Where can I go to ? :
 I AM - always Here-. Wu !". Yes-, bodies-, the physical, - the
 emotional and the dis-eased, adolescent mind-, can be trouble-some
 enough to egos-, and we trust that also your supra and senti-
 mental ones behave sahajaly and ego-humbly -; Graceful are the
 meek - the pure in heart and the poor in Spirit. Sahaja wallah
 Wuji opines that our trouble is simply the false; i-dent-ific-
 sation which has got its dents-teeth fixed in the swell, bumpy
 ego-Wu-, and has swaddled it in the blinkered and blinding con-
 ceit of agency. Wu and Woe and Wu ha da ! As long as it over-
 shadows us (as the holy comforter did Miriam). We court disaster
 and deaths - or, at least trouble, frustration and lusty, clinging
 attachments, while if we can drop it-, shed it or let it be, we
 Be - integrally, free in it all and at joyous ease in the sahaja,
 divine Swalila. Bondage is delusive - "Sin (-i.e. ignore-ance
 or unawareness) is behovely, and All Is Well. "Spiritual suffer-
 ing is a contradiction in terms and we are always aware, Sunya-".
 Aye we are the Grace of Awareness.

We aware that, on one level of values and of consciousness, -
 sex, ego and duality-antics reign supreme (Sri ego is the prawn-,
 cute, "know how" guy and supreme commander, Wu !) In another mode
 of awareness these seeming divisions, - dis-eases and strife bet-
 ween subject and object and between complimentary opposites, -
 fade playfully or do not matter, while in a third realm of aware-
 ness, or mode of experiencing they simply do not exist-, says
 Advaita-wallah Wuji-. So just simply, - sanely and integrally -
 step out of your troublesome thought and ego-ridden mind - and
 bounce at joyous ease from one level - or mode of awareness to
 another-, and Be at Wu Wei - joyous ease, Wu ! Life is essentially
 Sri simplex-, integral and brimful of bubbling ananda-. Our Uttara
 also implies transcendence : That which excels, the Beyond that is
 also Within. It is the Being-Awareness that comprehends the
 becoming and the begoing ego-consciousness-. It is the immanent
 essence of all projection and withdrawal : the "Consummation - est"
 in Swalila. So all weather is naturally good weather in the
 Uttara, but it is by constraints and differences-, gay bouncing and
 Wu Wei, sahaja Samadhis, that we specially enjoy and appreciate -
 the Self interplay. It is in the constant mutation and changes that
 we be the richer and the more abidingly and consciously aware in
 the change-free, ego-free - and name-free, that is our Self in all,
 interplay and in all jijimuge interpenetration. The Advaita One
 remains-, the Many change and pass - and the play is jolly-, if, we
 do not stick in it or to it -, says alert Wuji : "Do not dally or
 dawdle where Buddha is - and, from where he is not, do bounce
 away quickly"-, Go on - safely-, ego-freely and fearfreely : Thou
 art the Tao. There are no real divisions, no real detachments, so why
 stick or cling - in attachments ? Only because of the Self-, the
 Being-Awareness - in all forms and phenomena -, are the beloved
 forms, dear and joyful in Karuna-Darshan-! yet some egos, like you,
 are open in lovable Darshan. Wu !

After weeks of soft, warm wetness, chuckling gutters and pearl-gray days, we now appreciate this week of Self-radiant sunny-ness. Tree-friends and plants grow and grow, swell and push-, (or are they pushed from within ?) Morning-glorios cling and aggress and threaten to choke them. Wu ! So we playfully move the graceful weeds from one place to another almost in ego-defence so that a body and no body have clear akasha-space and paths in which to bounce, or to soar and swerve in on pliable, intuitive wings-, yes quite harmlessly and in stark, naked beauty-. Wu ! There are tumbled fortification-walls to re-build - in the cave-sanctury - and, almost every afternoon, wet or dry-, coarse or fine, we bounce down upon the holy city set on a himalayan hill. The four miles down (and at least 5 miles up !) provide a salutary exercise for all our bodies and for those of the now safely invisible Guruji, our sahaja alert guardian and guide, who is ever, in playful samadhi when we are ego-freely alone, - All One-. Wu ! The All is open and time-free if we are open to enter. There is joyous ease in the integral whole, - wherein Time and Eternity have merged-. No body - notices no bodies - if we do not notice our selves-. Egos do not know who or what they are, - whence or whither - or why. The most sure "know-how" guys seem to be most blinkered-, and do not aware the healing, integral Self-radiant Ananda - bubbling up also in mere happiness-, liberty - and power-play. Wu !

Each day is a gift of Grace. All our adversities and trials can be a test-, a challenge and a himalayan privilege-, in glad, or at least patient, acceptance-. Bhagavanji perhaps has on end in view - and, so, makes all things serve-, also - egos-. "How did ye manage to be a no body ?" Dr. Wuji was asked by a curious learned doctor and tantric-powerful panditji, and the sahaja-wise answer was. "Wu !" - and a kind, spontaneous and sphinky mone liza smile. Where nothing is said all may be innerstood.

Our chief feeling-tone in Guruji's playful transformation, as also in other Rishi-playmates and beloved friends with-drawing into the invisible Real, was simply an elated gratitude and a serene gladness : or what has been and ever is-. There is truly nothing to regret, resent, - condemn or pity, - nothing to pine for-, crave for or condole with - Wu !; but there is a himalayan lot to appreciate and to rejoice in - : Such rich himalayan solitude and sahaja innerstanding - in Akasha Vastness-. Such joyous ease in interpenetrating Swaila and in the suffusing, Self-radiant Sunya-Silence-, yes also in the dis-eased civilisation, in asuric duality-antics and in aggressive, ego-fussy exhibitionism. (What Wu Wei Wuji playfully calls Shakti-business), and there are such lovely, lovely fellow-pilgrims and sahaja-native bretheren to rejoice in and to love in mute awareness-. The Hridaya Guha is brimful of them and the Plenum-Void is all comprehending ; Such integral Self-radiance ! Such sahaja freeness in the non-urge to possess (friends, - power, knowledge or curses of prosperity) and in the non-urge to assert-, ex-press-, ex-plain, impose or share - subjective truths or special brands of "only ways" - to salvation-, freedom, nirvana or what-not-heavens. Salvation from what ? from ego-consciousness and its fatal conceit of agency ? Freedom in what ? when bondage is delusive - and nirvana is in sansaras - as Time is in Eternity - and the whole in the part-play ? Heavenly Grace is within, is our Self - : Seek ye first its integrality and your ego-fuss and psychic dis-ease will cease-, will mend-, will heal. In the freedom of no desire - or of Wu Wei-, there is no lust to give or to get-, to help or to serve wilfully-, no pious, holy striving or solemn yearning to become, evolve-, involve or revolve, into some holy, divine Ma or into a supernal holiness or Supra-mental Ego-. Sahaja, mature, integral and essential conscious Self-Awareness - or Wu-experiencing is All.

This sorry-glad, - pain-joy world of forms and phenomena - is really Bhagavan's business and responsibility-. It is His - or Her concern, - and we are no doubt of some nuisance-value, says Wuji. Our one, real and true concern is our own Swadharma-: Awaken and attend to it-, and do not fuss and interfere unduly in the dharma of fellow pilgrims. Wu. Why probe and patronise, why pander to ego-whims, - prejudices and craving-, spurious ego-values - ? How can we help Bhagavanji - except by being integrally aware in our Self ? Then there is no trying - and there are no others!.

Bother your mental and emotional (senti-mental) concepts, abstractions and perenial philosophising, your ego-peace-free-worlds, your - eager worship of Bhagavan Sri Dollar-, of deadly-pure bombs and of science-realms galore - ! says carefree Wuji. He awares and enjoys the ego-free Grace and Ease in Wu Wei play-, the sahaja all-acceptance. Having nothing and being a non-entity no-body, you have all and are All in mystic clarity, and psychic well-Being. It is such sahaja and obvious-, subjective-objective truth of experiencing in his concrete Plenum-Void. Ever and always the Being-Awareness, the purna, sahaja integral and essential Self-experiencing, is, ("We are always aware, Sunya"), while ego-consciousness pops up and down, swell and flop-, become and bego - Wu ! "Consummatum est" - not only on the ego-crises or in union-raptures, but in Life It-Self-, in the joyous ego-free Self-interplay, - the sahaja, unimpeded Self-interpenetration. The Tandava-dance is this sahajaly transmuting play and joyous ease, in Wu Wei-, and the adwaita music is in Govinda Murli-. Swadarshan is ever in Swalila.

"Sin is behovely" and All is Well. All is accepted as Grace, as gracious Self-interplay - as our Self in all these manifestation, universes and multiverses. ~~xxxxx~~ Who is there to praise or to condemn ? Who are egos, to criticise or to love, but their sweet selves. All is right that seems most wrong-. All that lives is holy - and all is alive. Wu ! says Holiness Wuji.

So let's Be - ego-stilled and ego-humble-. Let's drop our blinkers-, our conceit of agency, and let's starkly, sahajaly, and ego-freely touch the Alaya, - the eternal, integral Source-, within and Be at joyous ease in Wu Wei. As ye ken, - Guru Wuji often played at being : "Lion chasing black dragons or deadly white egos". It is a himalayan game, which behoves a masterly poise and balance in Beings integral rhythm. It behoves a sahaja Yogic skill in action and naturally also a 'Judo' skill in inaction-, and in the craft of dying-, all in Wu Wei sahaja Samadhi. Wu ! Playing with Sri devil and with tapasya-powerful asuras in ego-fuss and duality-antics, one may well get smutzy lotus-paws -; but it is good dirt that one can wash off - opines Wuji-, who never engages in unhimalayan activities. "To the pure all is pure", and our play-dirt, word-symbols and Wus, do not cling to the mind or stick in brain-waves - or cloy the thought-fluttering-, says the thought-free, mind-free Adwaita-guy - in a single Wu ! "It is more important what cometh out of the mouth -(a wise Wu ?) than what goeth into it" - quote Jeshua ben Miriam to untouchable, fastidious holinesses and to respectable egos, who accused him of pinching corn on a sabbath - and of eating with unwashed hands and dusty lotus-feet. To Wuji himalayan dust is clean dirt - and he accepts most of what the Lord or the devil-playmate sends along - if he needs it-. He has not sex and other dis-eases on the mind - and so needs no fussy or solemn, ritual bathing or massaging of bodies or of egos-, be the helper ever so mental and spiritual 'know how' guys. The deadly dulleases seem to him the - most asuric ego-force or blinkered Power-strutting in actualities, now that our Jinahs, Adolphes and Mac-ies are out of play and have gone to their due rewards. Let's finish him off, barks the irrate holiness : and the dear worldlings-, the respectable human, mortal ego-soules, may have their ideal utopian Peace and desire-freedoms. The rich may realise their poverty and the ~~xxxxxxx~~ poor may awaken to aware their inherent wealth. Wu ! poor may a

They may -; but we wonder if :ri Providence will listen agreeable to Wujī and fall in with his wise advice - if it be not according to our karmic Swadharma and due play. Is not He - or She, who artistically 'created' misery wiser than even Wujī? We have Tibetan Masterjis, Chinese Sages-, verbose Mundis, ego-powerful Siddhis-, Richi Holinesses and divinely winged Paramhansajis galore in the Uttara-. We are naturally near Heaven-, as Samsaras are Nirvana - and Eternity is in time-play-, and the darshan in the Self is - everywhere. Wu! Yes we are very high perfection as earthly realms go -; but as it is said that Kashmir would be heaven without the Kashmiri so Wujī is not at all sure about the local City guys and givies. Egos are the trouble, he avers-; but, like the fools, Bhagavan must love and need and use them since She made so many. Some of us are definitely of himalayan nuisance-value-, opines Wujī, and he barks lustily and playfully at the Contonment dragons - and mental shaktis-, and also the deadly white, or beady-red foreigners, - so generously patronising on our cranky ridge, come in for the ire of the late masterji. His re-action tells us all about them. Wu! Zen masters can be very lapish and truculent-, brusque and spontaneously honest-, but we reassure you that this one never engages in unhimalayan activities. His barks do not degrade into bites. He hisses but does not strike and his noise is not mordant, for sarcasm is surely defeat - Wu! Wujī is really sahajaly and essentially - kind, - as most of us are, if we are being approached and stroked in the 'right' way-. Always take peasant-birth! he advises, and he is really a paradoxical guy: a cultured or innerly cultivated barbarian, a delicately sensitive vulgarian and a wise integral and ontologically untaught no-body, who innerly and intuitively ken, that it is all Play -: divine, sahaja and anandaful Swalila. Wu.

Among the natives -(we are Asiatic cookies and wags, off chinks and struet-arbs or dagos to the deadly whites), there are poisonous ego-cliques, wheels within wheels-. Wu! Wujī says, we cannot befriend one Joshi-wallah without being blamed, sensed or avoided like leprocy by other joshijis-, but still we accept - and love and embrace them all in a smile, even the mental St. Gertrudes, - the British Empires and the too sweet Mary - Magdalenes. Wujī dons his ga quiscial, aphlaxy nona-liza smile and awares the re-action-, if any. It is self-revolving-, and as we are in Swaraj at a safe distance from snobery and jobery, patronage and spiritual bullying, - we manage somehow to keep free of aggressive shakti-business and to remain happy fools and fairly harmfree no-bodies. Dall-bearing cranks may help the wheel of life to move smoothly, softly and silently-. We feel inoffensive-, accepted and surface-friends to all-. "Yet how easily-, effort-free and sahajaly Wujī can dive below the veneer-surface-, the blinkered prejudices, the art-full appearances and the ideal persona-masks - among our Bharat Brethern. They are not so mental in habits, concepts and fixations-. It is not only our prejudices that set - or clash - Wu. The Being-in-Touch is not a matter of knowing or of under-standing, - nor of con-descending snobery and patronage, nor of know-how - power-play-; but of simple, effort-free, sahaja innerstanding. Karuna is co-compassion rather than compassion and it cannot degrade into pity-. Even love is not a matter of analyses-, discrimina-tion or will-ful awareness, but rather of an ontological, inte-gral, intuitive and, often, mind-free and immediate darshan-awareness, that is if it be not possessive-, exclusive, pitiful, - useful or lust-ful. Wu!

(Darshan is I-identity-experiencing rather than vision or visions).

So Karuna, or Darshan or integral Awareness, needs no mutual - recognition - reciprocity or reward-, nor any lust of giving-, of nearness, of under-standing - or of touch-, yet often and inevitable-, (as Bharat brethren have fewer mental blinkers and more integral, inner-standing-), the mute, mutual re-cognition, the sahaja Swa-Awakening - is there in intuitive, spontaneous immediacy : The akasha is open -, tree-friends, - things and even people are livingly open - and dharmically free-. All is alive-. The amandaful smile of the unitive Life - plays in All - unimpeded interpenetration, yes-, even egos are alive and lovable. Wuji sees through the mask, though he barks at its thickness and toughness and queer shapes. A playful, ego-free glance-, a quizzical, ontological smile-, and the evokative Wu ! from a sahaja-wallah, are enough to evoke the intuitive response and glad awareness-, so that mere reply, answer and wordiness are unneeded - eye are often a blurring dissipation. Wu ! What re-cognition did not Wuji evoke, not only from fellow-holinesses and avatars in Himalayan play-, but from the common natives-, gookies and wogs, - and even from pandit-faced usiks, almost stiffened in 'know how' spirituality-. Wu ! There is hardly a day, during those last months, that we have not been asked, about the masterly Wuji - on our bouncing to and fro the holy city-, and 'Kutte ka baba' has to console, and console with, all the pitifully loving egos. Wu ! They cannot aware him freely in the invisible Real-. Such blinkered egos ! he would say-. The mind is the trouble, the thoughts-, the desires, the unawareness of their own hridaya-guha, or Alaya, where we are freely at home and at joyous ease. They think we are gone - but where can we go to in eternity ? We Are always Here- ! They think we are bodices and playful wag-tails and lost play-mates- ! What a himalayan, pitiful ego-blindness. Wu !

Wuji, being a vulgar plebeian peasant-guy and a gay-sahaja-wallah, had all the natives as lovers and play-mates-, even Karab Kua Sahibae-, artful shaktis - bent on using him, and panditjis, almost dandened in verbose and learned ignorance, did unbend to admire Wuji's alert integrity, - integral freeness, sahaja wisdom and playful curl. Wu ! He naturally - at times - had his due predilections, prejudices and pet-aversions, for inst. his complex regarding noisay, adolescent brats, bullies-, strutting snobs and patronising guys - with a swanky stick-, craving him, parentory, to fold his lotus-paws in a formal Namaste (I bow up to thee !). Wu ! Grrrr- ! nor was he at ease for long with mental Maa Sahibas or with our foreign friends-, hybridised or otherwise, on our cranky ridge. Hardly any body of them saw him at all, at all-, though they were kind and generous in their subjective way and play. Most atrociously and implicitly he was provoked to behave in a mental and, oh so spiritual, home in the Cantt., and he did at times bark lustily at clever, mental cases - professing professors and perential philosophers, bumptious theorists-, verbose holinesses and swell, 'know how' guys-. Yet behold how dearly and constantly he loves a Texas guy-, and recently he fell in deep, spontaneous akasha-love with the German-, - Wu ! and with an Angelo-Indian Christian - Wu ha ! and even with a South Indian Pandit-. Wu ha da ! Soon he may fall up in love with a shakti-mom-. Wu ha da da !

So ye see that his himalayan prejudices are not very profound or personal and not very real. In spite of his earnest, beseeching Wu-warning we have again weakly-kindly consented to let the Wu Vihara and Turiya-Cave unfold and shelter one of the deadly white and hefty-bodied guys from the declining West ; Uttara noblesse obliged ; Even the dullness are Bhagavan's business and our Self in ungainly forms.

We must accept, gracefully, undismayed and without conceit of agency, what Sri Bhagawan or Sri Devil-playmate, pushes along upon us - and if we be again in for touch and troubles with black dragons and dis-eased psyches - in shakti-business (too close upon us) well it be our karmic Swadharmaic law - and we usually survive. Death too can be a challenge, a test and a privilege - says Wuji.

J.B., - now Chu Ch'an, - is English-born but is now almost a chink. Wu ! While diplomatically in Peking he grew Buddhist in hue and translated, into English, several Chinese Sutras. He has "gone native" so far as to assume and submit to a Chinese better half and to sire two issues. His name denotes his preference for Ihyana-Contemplation. He is still professing in Bangkok, but is himalayan inclined and is bound for lama-realm.

Lately we were revisited by a U.P. wallah and had the garban of Muni Ramji who seemed really-, naturally and gaily - free - (Baul-like), - so rare among our swarm of pandit-faced, stiffened holinesses, power-swollen eiddhis and senti-mental scints. Wu ! Ramji still talks - a himalayan lot - but lightly, gaily and with bubbling fun. Perhaps L. to some extent goaded, taunted, flattered and thus provoked the verbosity as a kind of ego-defence or camouflage. G. squatted sensitively, meekly and quietly. He had no chance, and perhaps no desire or urge, to push through shakti business and assertive ego-noises. Nor was there any need: the real intercourse, transmission and consummation are in Silence. Ramana Rishi and Dakshinamurti ji radiated this wisdom. Integral Silence is the language of the real and the true re-cognition is in Prajna-light and in Karuna-rhythm. Contemplation or Being - consciousness, is the true esen and a Guy may well be in the state of contemplation while bouncing in himalayan akasha, moving in Nature, working in a garden and listening to civilised ego-noises.

The surface is seen through-, masks and art-, and shakti-business are no hindrance. So we sensed and awared the two himalayan Muni meet and re-cognise, in spite of the ego-noises around. The inner Silence penetrated in Wu Wei mode and Reality reflected its Self-. We shall again see Ramji Muni in the Turiya cave-, perhaps alone, all one-, and shall love to sink nakedly-, ego-freely into 'his' silence-. As with J. Krishnamurti - it is the Real test.

Sufi R. recognised this Himalayan silence immediately ; "When S. glides into a room full of people - he does it so quietly that no body hardly notices it-; but when he leaves-, the room is suddenly - empty-". "We don't feel you are here - is it True : if we do not notice our 'self' - it is not noticed by egos-. We are no body - and yet - a Presence-. Sufi R. can draw from this integral Sunya-Silence and heal in its essential Strength. Also J. did not deplete it, blur or drain or strain by sediments in near presence. The ego-assertions and subjective blinkers did not matter - and mutuality does not matter. We do not mean that J. consciously awared - or got - or got anything specially or wilfully, but that his psychic touch (in near presence - and in ego-antics) did not jar-, deplete or dull the mystic Sunya-Silence or his own sunnyness. So few can Be this together-ness in effort-free sahaja-sadhana. There was no understanding nor any obstruction for innerstanding-. In spite of ego-chatter and wordiness it is as if pure akasha flowed into pure akasha - at joyous ease of consummation. - A himalayan phenomena perhaps, ; no ecstasy, - rapture-, ~~abundant~~ ebullience or waste : Just this integral, sahaja and joyous ease in effortfree all:acceptance-, a wordfree, calm consummation, yes, inspite of wordiness and ego-noises - and of adolescent tools. Sunya enfolded and approved sahajely. Wu !

Kali Mat, Almora
Sept. 1960.

Dear Behinji,

We have been writing a series of 'deaths', physical and meta-physical - ones-, which we have experienced-, at least vicariously-, in empathy, or in himalayan consciousness. Some of this 'twaddle' may reveal unto you our attitude and awareness in regard to death in the actual play, as well as into the invisible Real. Do not think us callous - or unsympathetic to your pain and sudden bereavement : The mother, the shock-, - the agony - the ego-crucifixion. It is a kind of death - too; some part of you-, as consciousness, have died with your son-. But now, after a twelve month, as you say, "the acuteness of the pain is gone, but the 'Void' remains and increases. Only God can fill that void----". Just let us awaken to aware that God is that Void, - that Sunya, which to egos is Nothingness. Realise that Sunya-Silence - is not negation or a vacuity-, but is the Reality-, the Source of all our actualities - in duality-play, in the divine Swalila. So thin a veil divides us from our dear ones-, wherever they be : only ego-consciousness.

We aware the blinkered shakti-business-, the mother love that becomes smother-love, because it clings and craves and tries to grasp and hold back the uncluttable. Most ego-love is possessive, pitiful exclusive and subjective craving-, because, as egojis, we are conditioned in imposed blinkers and in delusive bondage-, and so we are apt to hug our hurts, brood on our scars - and our personal, important trifles-, and inflict them on fellow-pilgrims-, instead of realising our due experiences, - live through them and pass on, free in them and so also free in the ghosts of memories-.

The essential of our lessons learnt, in trials suffering and death, may remain. Our tests are really privileges - challenges to a mature awakening into integral Self-awareness. Why wallow in ego-pity and air our grievance-complex against Bhagwan ? The Cosmic Will is ever being done, whether we cry or pray, or crave and regret. We are more than egojis-, more than human, - and there is no death of the real that we ever are-. So our 'deaths' can reveal the secret of life. Life, or Consciousness or Ram, is One. Birth and death are opposites in the play, - not opposed but complimentary and conditioning one another. (Likewise other - so-called opposites). Spiritual suffering is a contradiction in terms. Your son is nearer than breathing closer than hands and feet, - so let us not bind our dear ones by our clinging sadness, regrets and ego-pity-, but set them free in the awareness of Karuna-Love, Agape or Empathy. Smile to your son in gladness, rejoicing in the beauty and loveliness shared and experienced together. We but retard our dear ones in the invisible Real - by our craving and our regret. Karuna-love is body free, ego-free, effort-free and time-free, and also Empathy is "beyond mind and meaning and measure". Only because of our unitive Self - in this or that divine interplay, is the beloved form dear-. "What so ever ye have done unto one of the least and most despicable among you, that also have naturally done unto Me" - Emmanuel, the indwelling Christ. So Be - of good cheer ! Lo I AM always with you So also you Son, your inner Sun. Let us appreciate and rejoice in gratitude, rather than grieve and resent, criticise and condemn. Guru, God, Self and inherent grace are one and the same integral Experiencing. May ye experience - and Be It - at your ease. Let Ananda bubble up-.

Himalayan love from Viking Bhai Emmanuel in Sunya-Wisdomness.

No verbal news or ideal words can I pass floating into the
himalayan cave from you, Ah ! - , not in a small eternity-. But
thoughts can ascend if they be not too heavy or too subtle. Uttara-,
because of his ego-transcending him - in Maya, has come to denote
the beyondness-, the Ultimate Truth, which also implies the within-,
the intuitive insight and poise in understanding - in and beyond
quality-, opposites - and effort. There is Self-controlled spontaneity
and serene loneliness.

So, in Eternity, time is as illusory as the egois, and there
is always the clear-light between thought and silence-, the clear
light of Sunya-Void and of totality-. There is the real corres-
pondence and the constant contemplation in the language, there the
amandaful, joyous ease. Where nothing is said or asserted, all may
be understood. Ego-freeness is all. Why kill or torment or starve
the daily egois, bodies or even desires, when we can be free in
them : Bondage is delusive-. Conscious awareness is all-. Why do we
and ponder to egois - or be grieved or elated about others-, when
there are no 'others' ? = Again a simile entering into integral
awareness in what is.

Our wordiness or even body careness, or ego-awareness, may be no
hindrance, no sediment, no block, in the clear light of Sunya-Void-.
So, be trust you are in simple, - natural and genuine Self-being -
enjoying and appreciating every blessed day - in night-, every
moment in the eternal Now. Gratitude is a sign of maturity, of
integral awareness, of natural spirituality-. Ah !

Month of Maritius is here again bodily. He dropped into Sunya
without a splash-, with hardly a ripple-, and now that January is
gone and we have few visitations - there are days when we hardly meet
or talk. No assertions blur the elegant shalagran silence, which
is all-sufficient and, like Christ, innocent. Aranta had travelled
widely and severely in India and lower Asia - and has returned
richly now in solitary travel in India for 9 months, so there is no
need of "stunning in Sunya now." The old road-, the frog --- Flop !

He had in India, been the guest of many - and wrote appreciating-
ly of his rhythm and feeling-tone and his splendid attitude to the
recent and sudden loss of the fraily Sabana-, and the loss of Aranya-,
and also of his 'learning' to limit - and found a while in Himalayan
Sunya - an cavern. So he invited him. He had corresponded but not
met bodily. He writes eloquently, sensitively - and through a bridge-
still mind-addicted, - his light of awareness is almost shrouded, dim
and in J. Krishnamurti awareness - of free sun. Ah !

Aranta was to come at the same time, but delayed in Gujarat and
so, for 3 weeks, we were left to hold the "cave", Fred him and wash
his dishes - and his language to a sign of dispassion. Known as a rather
elephantine body to have to do with, - or rather walling, in Sunya.
Imagine him in a corpulent "Adressy" body-type of 4, fat and with a
protruding, honey-, and holier-than-thou Flawless in practical and
experience and integrity. He is lovely and with sensitive feelings
and feelings, words and conceptions-, but they are fettered in lovely
illusions of transient love and death in the condition-, and in a
sad, capricious, euphoric, and in his own words - Ah ! He had not
clearly arrived at the source - "real" freedom - and was trapped and
shattered, pitted and served, and in a way, - and in a way, and
and fettered in a body of "discomfort" and "discomfort" and "discomfort"
practised his way, never reported - it is objectively as beautiful as
others-, never earned - it is a beautiful thing as to the
use of legs and hands. He managed somehow to get - and he did not
to "visit" and hear but there was such a pain, and knowing "the
ing in spirit", - a Himalayan trial, a preparation - the debacle of the
family fortune - the wonder is that body and innerstices have
survived in spite of circumstances - and ego-overcoming. Ah ! All
our bodies are mere - or pliable tools - but are troublesome when
dis-ordered, abused or gone to seed.

Sunya -

We are at joyous ease in lovely Himalayan days - and nights - and timefree in Eternity's Sun-rise-. The akasha is

We are at joyous ease in lovely Himalayan days - and nights - and timefree in Eternity's Sun-rise-. The akasha is pure ego-free and, as we contemplate it in empathy, we are surely age-free, body-

"But what is more concrete and obvious than the I-Reality?" - ask, Ramana Maharshi. - Concrete! Each of us can have direct experience of it at any moment. Each of us --. Moreover the Self or I-Reality is the only thing that is unquestionably experienced by us, the only thing-".

Perhaps, however, we can use the ego-shadow as an indication of the where-about of its Source. The removal of the false identification reveals the Self-effulgence, - the dishi-radiance. Egojis are bubbles, calling one another names. Prick them (Wu! Bang! imaginary bangs of imaginary bubbles. They have vanished. What is left? Wu! A school, or the Yankee Way of Life, are often efficient instruments for enforcing the stranglehold of the so-called egoji - says Wuji.

The Jivan Mukti lives his life without conflict and usually devotes himself to helping the unenlightened to rid themselves of their erroneous attitudes, concepts, values and subjective truths, their false identification and conceit of agency. He need not try - the very effect of his Being-Consciousness evokes response. His light of values - and of his integral Silence - is the transcending of ego-concepts and duality values, and the ordinary man, or fellow-pilgrim in himalayan consciousness, is free to rid himself of the veil of ignorance, - the sin of unawareness or ego-klesha, which blurs the pure reflection and hinders the integral Self-awareness. Wu! Living can be a perpetual benediction: The time shall come and New Is-, when ye shall worship not in external temples or mountain-sanctuaries, but in Spirit and in Truth, in integral Being and Eternal Reality. The living wisdom of Jesus Christos will be revealed and lived increasingly in the living Rhythm of mankind. More and more will awaken to aware, experience and live the Christos within. Buddha-Nature is within and - every where. Nature is a living and ever open book. So is our flesh-bound volume - if we be open to aware - ego-freely. "He who runs may read," quotes the illiterate Guru Wuji. So let's bounce and dance gracefully in the mystic-clear and divine Maya-Lila Self-interplay and Be at joyous ease. Wu. Living is a perpetual benediction. Be the grace and the gratitude. Wu!

The three Semitic faiths Judaism, Christianity and Islam are formally dualist. Their esoteric aspects are Kabala, Gnosis and Sufism. In Christianity the dualism of creator and created is resolved - in what is implied by Godhead, but this is not developed in the theology; moreover the recorded words of Jesus are few and are chiefly addressed to the simple minded - (shepherds, artisans - and fishermen) who may be intuitive, but are hardly intellectuals, and the esoteric doctrines were cast out by the Council of Church-fathers and Church-mothers, of Constantinople in A.D. 553. Therefore the Christian evidence of the Essential Wisdom of Adwaita-Experiencing resides in the gnostic records that are little known, in the early Fathers - and in sages and saints, such as Meister Eckhart and St. John of the Cross, who were obliged by the dogmas of the Church to cloak the non-dualism, which is implicit in their realisation of the Truth, the Self or Eternal Reality. Thus - but little has been available to the Christian public since the excommunication of Origen in A.D. 553, three hundred years after he wrote his works.

It is said that they who are consciously in Christ have crucified the flesh - (the ego, the word made flesh and ego-play with the passions and lusts thereof). But who are they who have crucified flesh and egoji in conceit of agency? Who has a soul, a Spirit or a Christ within? Wu! Each of us can maturely awaken into conscious awareness, into the fulness of integral grace and of Self-experience, then the sense of having, of possessiveness, of I and mine, vanishes - and the term-symbol Christ is no longer an idea, a concept or an ideal, plus abstraction, but an authentic, integral experiencing in Adwaita-mode. Darshan is more than visions, trance rapture and shrieks of ecstasy or of pangs-sights. It is calm insight and integral Self-experiencing. When the invisible Real is experienced in mystic clarity God is aware integrally - in intuitive, immediate and mediafree Swa-darshan - or Anagathi. Be consciously, integrally aware that it is Swa Darshan in Swa-Lila and that Swadharma is our chief, real, true and essential concern. Wu!

Now we aware as through a mirror in which the reflection will not be clear, calm or distinct due to klesha-beliefs and ego-values. But darshan-Samapathy is not only 'face to face', conscious union and mutual re-cognition, but simple consummation in I-identity-experiencing. "Now I know in part, but then I shall know integrally - even as I am known". It is still ego-language-, still a swell in which asserts and knows - and intuita-.

Knowledge, now-a-days-, is far too mental, derived or imposed, to be true insight. It is the inherent, integral wisdom-light, Prajna, that reveals and illuminates - also the ego-soul on its pilgrimage. Where is the child-like, integral wisdom we have lost sight-, insight and intuitive awareness of in imposed learning and accumulated, analytical knowledge? It is safely within your Self! chimes in Guru Waji in the invisible Real-. Wu! The biblical meaning of Knowledge had almost the meaning of experience, as in ~~Hebrew~~ Miriam's statement "I have known no man!". Likewise Theoria and Philosophia had the implied meaning of darshan and authentic experiencing, while now we wallow in mere theories and personal philosophising. Such ego-vulgarisation in Kali Yug -! barks Waji, but the Adwaita-experiencing is ineffable and word-free.

In mysticism verbal exactness is impossible. If a term or word-symbol is to effect communication it must carry an agreed meaning and a meaning, agreed among two or more people, derives from their common experience of what the word stands for. Without that community of experience, meaning is lacking. The word akasha or sky, - to a man blind from birth - cannot mean the actual, sensual perception which sky or akasha means to the rest of us-. The word-symbols Love, Karuna, Grace, Ananda or Prajna cannot be innerstood - or under-stood in their inwardness, by one who has never - experienced Karuna etc, in his own consciousness or aware experience. No attempt to describe or to explain the sensation or authentic experiencing, which we call mystical - can convey any true notion of its nature, still less conviction of its reality, to those in whom the mystical sense seems to be always and utterly lacking. There must be an inkling of similar awareness-, or an intuitive intimation of such experiencing. The mature mystic keeps wisely dumb about the ineffable-, as assentation and trying wordiness are futile dissipation. He lives his awareness serenely and does not run about shouting, or even whispering, : "An al Haq! An al Haq -!" (I am God). The I-sense is gone - into I-identity-, namefree and ego-free-.

No stranger to pain-joy or to ego-suffering, no dealer in drugs or in dreams -, in visions or in miracles-, the mature mystic yet brings us throughout the ages - news of an eternal joy, a divine aurit - the grail or Christ within. A suffusing, - Self-revealing and leading Prajna-light is shining in our ego-darkness - and confounding duality-fuss - and beyond it. If we sense an inkling of it, if we ourselves have ever experienced - and re-membered the Self-revealing, integral darshan-, a glimpse of its grace and integral darshan-, a glimpse of its grace and a whiff of its Adwaita-ananda, we shall listen stillly to the silent Being-Radiance of the fellow-pilgrim on the mystic path in himalayan consciousness. The intuitive Gupta-Yogin in natural spirituality radiates that integral Being-consciousness, - or Self-awareness, that is beyond our begetting-consciousness, our ego-artifice - and efforts-. It radiates through their Silence - as in their response and doings. We need but be open, receptive and ego-free. But if what they Are strikes no bell in our Being-, their rhythm and light will seem ~~like~~ idle and empty. The mystic, integral experiencing is its own proof. It is Self-revealing, Self-radiant and Self-affirming and need not assert, exalt or try to prove - There is self-controlled spontaneity. We can learn nothing from the report of another, that we have not awared, however, dimly, or ~~however~~ however, dumbly, for ourselves. The Himalayan Guru Waji truly says : When I am alone, allone, there is no I-, no solvation, no effort and no blurring ego-fuss! The Play is joyous ease. Wu!

Beloved Selfji

It seems a small eternity since we had your news-, but in the psychological time in himalayan consciousness ye are quite safe. Ye are starkly, timefreely and ego-freely in the Mr̥daya-Turiya Guha - in the uttara light and integral grace of Karuna-Love. Yes quite disrespectable, sahaja-cave folks in the Himalayan realm of the Within that is also the beyond. Wu. We trust that all your bodies, tools and dear ones are likewise at joyous ease in Swalila-. "Let Ananda bubble up ego-freely !" barks Guru Wuji in the invisible Real: Sin is behovely - and so also the delusive bondage and funny, illusory ego-shadows - and puppet-play - are behoveable - and All Is Well. Grazia per tutto.

Bother clock-time-, ego-fuss and duality-antics when we are really quite safe in Bhagavan's business and care. "Lo I AM always with ye !" assures the immanent Emmanuel-, the Christ Within. We innerstand-. In Her, we live and move and have our illusory being and play, whether we merely know and under-stand - or not-. So better be, integrally awake and consciously aware in mature, sahaja grace and glad gratitude-. We innerstand - but egos forget or ignore - that 'we' are more than human, - more than mortal souls - and ego-guys-, and this ignorance or unawareness is the only sin-, says sahaja Wuji. Yet sin is behovely : Only as we love and give (-irradiate spontaneously, and sahajaly) - do we live integrally and fully - and as we grab or harm - or hinder this integral awakening, so we die - or at least stiffen, stagnate or flutter distractedly and dis-easedly. Breathe properly-, deeply and fully ! barks Wuji : Remember and re-collect that ye are more than human, mortal and swell ego-guys and girlies. "L'enfer c'est les autres"-. But ego do be of some nuisance-value, and, essentially, "there are no others" but the Adwaita Self - "We are always aware Sunya". Wu.

Here we are all in himalayan Well Being-, age-freely bouncing on the dharmic Way and gaily soaring and swerving in the Kr̥shna-blue and ego-free akasha-, levitating frequently into the nearby heaven - and consulting Guru Wuji in Sahaja Samadhi. Our thought-feeling often go unto your brave, karmic pilgrimage on the jolly jiva-yajna-. Essentially there is joyous ease and divine rightness in the Swadharmic Swalila. Wu ! You are closer than hands and feet and ego-jis-, so body-nearness does not matter - to no bodies, - says Wuji.

Our good neighbour Rudolph Ray, who paints the lilly purely-, has also creatively revealed our funny, himalayan psyche, - quite abstractedly. It looks formidable yet fairly ego-humble - and anyhow, we have to endure and meekly live with it. All the inmates on the cranky ridge have been 'done' and abstracted psychologically-, except artful Lama-Wife-, sweet and tragic Mary - and St. Gertrude, who is Boston Aristocracy and centre of the centre of our himalayan culture - (i.e. officially in the civilised Cantonment) and what funny guys we do look without respectable fig-leaves and body-disguises - ! Such lovely crack-pots and pure fools ye be - to be sure, says impish and rude Wuji - ! The Grecian Lila, who played in Sunya and Wu Vihara caves lately-, did interpret the colour-blots and criss-cross lines intuitively well : "marvellously-, incredible - amazing and wonder-ful how she got the feel of them"-, the psyches, in and behind the symbols. Ye ken that Ru' goes out of the ego-ridden mind or mind-ridden ego quite simply-, sanely and healthily, and let's the psychic symbols create themselves through his tools - let's them come through as may have done the stone-deaf Bethoven, when the unheard melodies-, harmonies and integralities of the mature, last quartets wanted to body forth.

We have many other himalayan Wizards-medias and Miracles - on our uttara ridge of cranks. There is the Masterly Michael Ivanov-, a "white Brotherhood guy with swarming chelas in the abstractions we call East and West-. He is still rather gullable after himalayan siddhas, and ego-wilful, tantric tricks, which are neither spiritual nor natural-, however he may soon levitate - and time-freely manifest simultaneously and globally at the same time to chelajis in various realms. But he still uses the naughty word-symbols 'I' and 'Meh' and 'Mine'. Wu ! Ninkaroli Baba can stop trains by his will-power - and perhaps even make them go to time. Sufi Surya Baba can clairvoyantly smell and tell the past and the present when hearing your voice and the sound of your father's name. But what none of these can do one simple word - (Wu ?) or one simple, - stark moment of 'sahaja-being-ness' may effect or reveal - integrally. The Word is always sounding in Sunya-Silence, and, in lucid intervals and mystic-clear moments, we may ego-stilly hear it and intuit-, aware and experience our integral, - eternal self-. Wu ! With Indian brethren we greatly enjoy the word-free integral Silence of ego-free Beingness. Muni Ram Baba we had recently suspected of being a hidden Shakta, so ego-free jiva-mukti or Baul-Wallah, often hiding protectively in gay banter and wise baby-bubbling and chuckling. So in a friend's home we contrived to have a richly confirming Silence - alone - together. After a time-free ~~sweat~~ and word-free while on that sunset verandah - Babaji imperceptibly swooned into a nice, tool-rigid trance or subtle Samadhi, which was quite unusual to him in public since his body-youth-. So now our reputation as a Himalayan Wizard - is soaring sky-high. Look out and beware : Sri ego may swoon in Sunya touch and nearness. Who dares risk our august darshan or touch in body-nearness in himalayan silence -, may hear the word - and experience the Sunya Plenum Void. Wu ha da !

Equally spontaneous and more spectacular than this was our recent effort-free conquest of a Bengali Bhaiji-. Rather westernised, but unhybridised in blood, he had in eager youth fallen a victim and convert to Churchanity and to the swell, externalised standards of living and of lust-ful craving. Now from a brief stay with Brother Stanley at the Sat-Tal retreat, he was pulled or pushed by some inward, compelling Christ-guidance to ascend to our holy, himalayas specially and solely to convert us to the true sheep-fold and to invite us to a nice bath in the Blood of the Lamb, - thus saving our erring and dirty souls from hell-fire and eternal condemnation. Wuj! shuddered-, not at the thought of blood, but of 'bath' - ! Ye ken that Tibetan masterjis are naturally clean and need no bath-rituals. Wu ! However ! Loand Behold ! the would-be crusader and proselytise himself became a victim of love at the first darshan. His blinkered swell ego fell plump into the Sunya Void, merged in the integral experiencing and nearly drowned in love. The calm Sunya simply enfolded and dis-armed the hapless, aggressive and zealous, crusader guy. Like Saul of Tarsus on his fiery road to Damascus-, this Bhaiji had his blinkers smashed in an upward, salutary fall into Karuna-experiencing. Intolerance and sticky, clinging, pitiful, possessive and exclusive love-lust, and the rituals of i, meh and mine, all vanished as ego-dew before the Adwaita Self-Sun. Now his body and psyche are back in Bengal, - brim-full of love and ego-humility, which will steadily mature and overflow into Karuna-Radiance. There is ever a steady, calm consummation in the Self-aware innerstanding or integral adwaita-experiencing, in which there is no sticky, clinging attachment to the ever-changing forms and phenomena. There is always re-sponse and re-cognition, though there may be, seemingly no apparent reply in word-play. "Never never tell thy love, - love that never can be told-". Never try to tell the ineffable. Let it radiate and irradiate sahajaly. Live It - ! says Wuj!.

Then another dread-ful thing happened duly unto us - : A Himalayan calamity, a rape of Sunya - and no barking Wuji-guardian. Wu ! : Another terrible Bengali-bhai intruded in Turiya to convert us lustfully-, this time not to Churchanity-, but into bread - and butter-news and Himalayan fame. Wu ha da ! We naturally received and accepted this bhaiji graciously in due Aryan-Plebsian grace and sahaja spontaneity, - as we, willy, nilly, have to - in regard to what Sri Bhagavan or Sri Devil seem, to send along, but we did not suffuse this plain-wallh with love at first darshan. But - oh, Ma Mother of God ! barks Wuji, Ye should see swell Sadhuji's funny face, - the natural image or physical persona-mask, as it appeared and manifested in the Delhi Hindustan Times and several U.P. dailies of July 20 etc. under the ambiguous caption "Holy men from the West meet in Himalaya" or "A Himalayan colony of western Saints". Why not holy women ? Why offend St. Gertrude, Lama Wife and the host of Shaktis here in artful smother-love and holy dead-lock, Now Saint Sunya is called "the guardian angel" of the swarm of western-born, saintly guys and shakti-girlies on the mystic-clear ridge, and our himalayan fame is soaring heaven-wards and spreading all over Bharat and even in Uttara Viking-realms, where Jens Bjerre's Himalayan colour-films and Birgitta Valvanne's book "India was my Home" - are steadily booming our holiness. And Brother Stanley has proffered us with the Græcian Lila as food in "the Reader's Digest", a texas ma tells us. Our sweet image in the "Times" does look himalayan, etherally and eternally well : quick rather than dead, perky and age-free as if ready for heavenly levitation xxx or for bouncing in existential leaps and bounds. Wu ! Only one of the lotus-feet sticks out fore-shortened and looks suspiciously like elephantiasis. Wu ! But deary, ducky saintji Cheer up ! (consoles Wuji) - Behold the divine Aura, the glorious Sun-radiance of the guardian angel's holy countenance ! Such radio-activity ! : It is surely an arch-angel--, and what lovely, flapping wings - Wu ! Wow - Wu, Wu !

The heavenly halo does seem a bit wobbly, as if tilted askew-, but thus it is not too, too tight-fitting and will not cause acute or chronic head-aches or fell Guru-dis-ease. Nor is there any immediate danger of being merely known or under-stood - or even recognised by swell egos. We innerstand at joyous ease and sport a firm firm, yet playful, curl on the anandaful wag-tail. We also ken well that Guru, God and Grace; Karuna, Self and Nature, are one and the very same integral experiencing, - ego-free and non-dual. We should like your mature light and balanced judgement on Alam W. Watt's book : "Nature, Man and Woman"-. The sahaja, Being-consciousness or Kuan Kuan-contemplation, therein described, seem to have been our simple, untaught mode of ego-free consummation from babyhood or earlier-, eliminating or harmonising the lust, craving ego-urges to assert or to court other Yogic unions, power-antics or tantric tricks, also the quest for mental knowledge - and intimate ego - under-standing. Wu ! In and beyond all unions and yogic desires and efforts there is a living, integral and inherent Unity-awareness - or purely intuitive Being-consciousness. A sahaja consummation is - all the eternal while, and only our blinkered ego-consciousness, false Self-identification and strutting conceit of agency, bar the mature awakening into conscious and abiding Self-awareness or integral experiencing. Our fatal ~~sex-xxx~~ divorce or alienation from sahaja Nature and healthy spontaneity is paralleled with the modern, dis-eased interrelationship called Man-Woman, and also of Alam Watt's sex-love or 'Kama Yoga' we fully approve, - and may well bounce a bit further. (Much is implied-, unsaid-) So much naturally divine and healthy - integral Grace, in mutual interplay and in ~~unimpeded~~ unimpeded, - joyous interpenetration we swell egos seem to miss in our blinkered lust of giving and getting and assertive grabbing at ego-gratifications and fulfilments, which are but temporary and momentary. We want to be wanted, needed, used and even loved on the jiva-yajna or ego-pilgrimage Homewards. Ego-blinkers that were helpers are definitely the bars. The truly Natural is surely the truly spiritual, as Nirvana is Sangsaras - and as Devil compliments God. Wu ! L'enfer C'est les autres : Il faut chercher ce qu'il ne passe pas dans ce qu'il passe. sunya.

The masterly Wuji is not a gentleman or Sahab, not a civilised, learned or respectable guy-. Wu ha da. He is not even decivilised-, but, he always sahaja and cultured - in Himalayan and Uttara tradition, so that his Silence is akasha-vast and his wu is spontaneous, - ontological, - poetic and evokative. He has never studied or been trained to profess nor been troubled - by mind and mentology-, so he does not teach or preach, explain or expound at fellow pilgrims, as from a gadhi, pulpit or rostrum. There are no repetition of truisms and subjective truths-, no cliches - except Wu !, which means nothing (Sunya) - or everything - according to listeners intuition and mature senseabilities. So few symbols and word-terms befit the Adwaita mode-, and the Wu-language has to be trans-lated gingerly. Words falsify the integral, sahaja Silence, so our need is to quicken and reawaken into the realm of healing Silence and inner awareness, where Wu ! is enough-, and we are free in all wordiness. We have but to re-discover what we have forgotten in ignorance, - unawareness and ego-play in false identification and spurious values. Awake Arjun ! Wake up into Self-experiencing. Wu ! Our true Nature-, Grace freedom, sahaja purity and 'deathfreeness-, is nothing ~~we~~ can loose or confer, conquer or share wilfully, but we may loose sight of it-, - insight and aware innerstanding. So Wu !, like Ramana's : Who are You ?, is often a clarion Call to a mature death, in integral awakening, and not to the fellowship-enjoyment and ego-swooning in a coterie, caucus or clique of Honisser. Spirituality should be implied in context and in living, rather than stated and flaunted. What is spiritual that is not sincerely and sahajaly Natural ? Wuji calls it Buddha Nature-, and he awares the Original Face everywhere-. He is a himalayan no body, a swell good-for-nothing-y but Sunya-, which is the full sahaja Plenum-Void. He is the pure fool, the reine Tore, and, as God and Guru, Self and Spirit, soul and matter -, Nirvana and Sanskara, are all One, we are a nice, alive adwaita-conglomeration, and Wuji enjoys the sahaja Self-interdependence in unimpeded interpenetration, and lets Ananda bubble up. In one mode of awareness duality, - sex and ego-values, reign supreme, in another-, they do not matter, (It is the Wu-stage), while in the integral mode of Adwaita or sahaja, integral Awareness, or Self-experiencing, they do not exist. Wu !

Our chela-task, or sadhana, is to interpret this himalayan Wu intuitively and ontologically and to make it alive-, evokative and even readable. Damn ego-under-standing and mere knowing !, he says. If a local language does not serve our Adwaita-truths-, bust it, break it, weed or stretch it, to your need, - or enrich it by borrowing from - all over the little globe. Word-symbols ever falsify adwaita and will not fit the Silence-, so use the few that blur the least. Cliches and pet-terms soon wearies and dulls. If silence does not suffice, surely a global or cosmic word-language will evolve and serve space-travellers and akasha-minded guys. Cosmic power need cosmic consciousness. But words do not matter, - if the inner sahaja-experience is valid and real. Religiously we can borrow term-symbols from Sufism, Taoism and all other isms-, and Wuji prefers a nice pot-puri of Danish-Tibetan and other Aryan tongues, and, in English-, the Irish, Scottish-, Latin, Greek and Sanskrit, may serve-, yea even cockney and Yankee slang and Oxford refinement! Wuji regrets to be ignorant of esoteric, Islamic word-symbols. The Sufi and Persian-Arabic poets have all come to him in Silence or in translation-. But he bids us bounce flippantly and ship freely and gaily in his native Tibetan. Yet we must use word-symbols gingerly and unclingingly, like a cat on embers-, not stick in them-, nor in concepts, abstractions or momentary moods. Let feeling-tone be true to the eternal Now-. Let Eternity play in time. Wu ! : "Do not tarry where Buddha is, and from where he is not, do hurry away". Meaning - keep on bouncing along on the Simple Way, the Eternal Tao-. Swadarshan is ever in Swaila - and your Swadharma is your true concern. There are no 'others'-, so why stick or cling, - why dolly and dodder-, or stretch in supra-mental antics, when bondage is delusive - and anandam will bubble up from nowhere, into everywhere and Now Here ? When egos begin to intuit and apprehend the Eternal-, the invisible Real, in time-, the siffened, swell or over-agile mind looses it values, rigidity and effervescence. There is 'the stoop of the soul which in bending aprises it too'. There is integral dignity and sahaja, integral, psychic Health, rather than prawnness and swellness. Wu !

Wuji perhaps is an Artist in Life, but not a dis-eased one. No clever cuts or swell mind ~~he~~ blurs his delicate susceptibilities and himalayan senseibilities. He surmises and apprehends the whole, mediafreely and integrally, in the vast akasha-Silence, in which the eternal consummatum est, and there is no artfulness, artistic artificiality or trying to assert or reveal the integral Whole. Swellness cunning, smartness, quile and dis-guise, all vanish in Being's flood and in the intuitive awareness of "the Many-splendoured Thing". The integral Artist in Life is consciously aware in Anandam - Sundaram. Wu ! in the intuitive Sophia-Light he re-cognices the Swadharmic truth in all forms-, also in action's ~~as~~ storm, and can play at joyous psychic ease. This sahaja awareness - in natural worthship, or cult of Ur, is suffusing his consciousness and is intuited as part of the daily life in caves and huts and civilised palaces, - as well as in himalayan play. Sri Kalidasa's janantara - is this pre-ego or ante-natal affinities rooted in our intuitive awareness: "Unveil oh impersonal Narayana, the face of the true Sun (or Source) which is now hidden by a disc of golden light, so that we may aware and experience and live our integral Swadharma". Is not this the "many splendoured thing" or divine no-thing-ness - in and behind the forms-, which egos miss - by playing in swell, cute power antics, artful spirituality and conceit of agency ? Bharat-havarsha has always preserved the memory of the Swadarshan and the worthship or cult of Ur-, - the ~~intuitive~~ intuitive Self-revealing Prajna-Light. The psychic memory is integral and may penetrate the disc of ego-consciousness. An integral teacher will come from the white mountains, - the mystic, transcendental Uttara of Himavat, to proclaim and live the Self-aware consciousness, the cosmic unity of man and nature-, the synthesis of Being and of active, integral ananda. Cosmic power and knowledge must have cosmic consciousness and aware intuitive wisdom-Karuna or perish, so Wuji thinks, thought-freely, in four or five dimensions all at once, and plays gaily - at integral, psychic ease. Wu !

Some space-free, time-free order of initiates live this cosmic synthesis, or Wisdom-awareness. A mature, mystic sense transforms the external appearance of nature into symbols of inner experience-, or simply reveals the worthship - of Ur-, "a prayer of Earth to Heaven", all within our Self and - everywhere. R. uses musical arrangement of colour. The phonetic and symphonetic features is the miracle causing the transformation of ocular perception into the auditory ones. "I can hear the Silence" and feel the "burning darkness"; Nature is the creator, still the spectator of creation may also be a creator, - used and guided and without concept of agency. Realism has mystery and mystery is very exact. Percepts, - concepts and experience are a unity-, there is unimpeded interpenetration. In Adwaita mode the intuitive prajna-Ur - heals and unifies and reveals integrally. Wu !

The rishis felt the ancient, inherent mystery and mystic Self-radiance of the Himalayas. The very air-, the akasha-vast vistas and vaster Silence, are permeated with pure Anandam, and the true darshan of the Orient is symbolised by the transcendental yet immanent Himavat. Here is distilled the secret of Nature and Humanity-, of birth and death and all other complimentary opposites. The Artist in Life awares, experiences and lives through the veils of the actual-, the invisible, eternal Reality. He enjoys Him-Self in and through all forms and all interrelationship. Himachal is within your Self-, says Wuji, : Aware and live it everywhere - sahajaly - Wu. He is a master of the white mountains and of vast timefree akasha-realms-. In the Himavat-sanctuaries and monumental citadels there are lapis lazulies and liquid gold-. The transcendental heights are a profundity of exoteric symbolism and yet, withal, a grand, sahaja simplicity. The inner darshan or integral experiencing in Adwaita mode-, is theirs who, sincerely and maturely, seek the Source and go starkly in inner quest of real treasures : The ground-stone of the wise-, the grail, the Elixir of Life, the pearl of great, but never too great, price, all as inner experience in mind-free, ego-free and cosmic consciousness.

Love is real inasmuch as it is wise. Karuna is this Sophia-Love, - or Agape, in co-passion and in I-identity. We must live ~~in co-passion and~~ our love or it decays in a sort of self-abuse and may even turn to poison (He's clean poison ?) It is not a state - we can assume once and for all-, it is a dynamic or kinetic energy, the most powerful of all and therefore most in need of a channel carved by wisdom. "The wisdom of a babe can lead you". Are there not ever mature bravery - and pure fools among us ? The reine Tore ? Is there not also in our ages of dulle and scientific deamons, dragons and deadly power-play-, an archipelago of hope and promise and good cheer amidst an ocrean of despair and fear of swell prawn-ness and of cute 'know how' criminality ? "Sell your cute clever-ness and buy bewilderment-", advises Rumi, and Wuji : Let go of your swell conceit of agency and you may awaken to aware your Natural Face, your Buddha-ature or Christ-consciousness. Wu ! You may re-awaken into mature abiding; and integral grace and bounce at joyous ease in psychic health.

Wuji does not exploit innocent word-symbols to let loose a frenzy of emotion or a volcanic eruption of Love-. Wu is enough-, when Silence is eloquent and serenely transparent. We can experience, in Silence and in our Self-, the 'progressive realisation', - sahaja awakening or integral transcendancy -, that is implied in "Gate. Gate paramgate samparangate, Bodhi, Swah, Wu !" - "The sahaja refinement-, aesthetic joys and spiritual solidarity are here amidst the eternal solitudes-, the mature silence and the non human grandeur of the resplendent Himalaya; - but essentially it is all within your Self, says Wuji, ~~essentially, it is all within your Self~~ That which is ever free to re-cognice its Self - everywhere - is within-. There the 'progressive realisation -: the emergence of consciousness-, the fall in babyhood into ego-, mind - or duality-play-, the ego-crusifixion, - descent into Hell, - the resurrection-, the noli me tangere-, the transfiguration and the mature merging into sahaja health of integrality.

This is what Wuji innerstands as your 'progressive realisation-. If some awakenings or deaths seem 'sudden'-, it is but time that be due in right fullness, - and you that be ripe and ready-. Art is a dumb language-, yet if the artist be mature-, utterly sincere and essentially integral, he may reveal more things than are known. Yet genius is usually a trying, painful and immature malaise - a psychic dis-ease. Knowledge and understanding are now mental word-symbols. Intuitively and integrally we must mature to experience, and Be the form, or mode of experience-, before we can effort-freely depict and reveal it-, as do Rembrandt, Bethoven-, Kalidasa, - Aeschules etc.- in their maturity. They courted the Experiencing, the ego-free prajne-intuition-, and practised the integral death-freeness. Anandam revealed the Karuna-Rhythm - The primary joy discloses the integral beauty of the Eternal. Through the veil of the temporary - we experience the all-pervading, all-sustaining and all-transcending Sunya-integrality. Through silence the Silence is verily awared, intuited -, experienced and lived.

Satya radiates the integral swadharmic truth, the eternal glow of purity-, harmony - beauty and Karuna-Love. An artistic temperament is rejasic, assertive and aggressive in part-play-, and active in the effort of revealing the unassertive Anandam-Sundaram Reality-, often with cute and swell conceit of agency - and of dis-eased genius. The Tamasic quality involves asuric lust, viciousness and cruelty. All qualities and all experiences are within our integral Self. So be an artist in Life of Satya:Guna-, and forms will be sahaja simple, says Wuji. A Sadhu-simpleton naturally dedicates his duality:life for the etherical existence. There is no renunciation, - killing, conquest or control, when values, - shadows and attachments, simply fade and vanish-, as Reality is more than Actuality, factuality and duality-play. Willing and trying and conceit of agency must go, - must be let be. Reason, effort and ego-, that were helpers-, become barriers, let them fade into serenity, purity and mature, joyous ease-. Be free in them and in all Swadharmic Play. Wu !

Our fear had ^{awakened} and had intuitively followed an ancient road, a homeward journey, frequented by the wholly awakened ones of olden times. All mental concepts - values, ideals and idols have to go in the realm of the poor in spirit - "There ceases the five-sense-knowledge together with the mind, and the intellect stirs not". (Consciousness arises, and finally; aware one is winged, free from all theories and ideal abstractions. There is, either old age, nor fear, nor dis-ease, nor birth, nor death; or anxiety, but a state of serene and exalted calm, which has been called Nirvana, - Turiya or Ananta Plenum-Void. It is void of ego and so, purely self-fulfilling - always-experiencing. Knowledge, power and possessions are found to be flimsy values when integral strength and inherent wisdom dwells in Himalayan consciousness - on the Jiva Yatra, but, before that, how can we night-marishly actual as is the Almighty Bhagavan Sri Dollar. Au !

This dying to ego-values, this inner, - integral purification and transfiguration from the realm of mind and desire (klesha), are normal modes or happenings - which occur or manifest in any saint of any stature, any real rishi, sage, Kishi and nature mystic. But the process is generally silent and innerstanding, not dramatic, sensational or spectacular. Finally it is not a mere silencing and deepening of attachment or detachment on the surface or actual level, but a complete cessation and annihilation of all that could give rise to the realm of mind and form - and other klesha-divisions. At the end of the process is this time-free and place-free Nirvana-experiencing. - A limit-free Ananta is this ever present Ananta ocean of self-existence, being-awareness or I amness. It is not a special place or plane of experience, but in the experiencing, and our fear was pushed to the withdrawal from the ego-world and its blinkered values, concepts and subjective truths - into It. Au !

As there were more leaves on the tree than in the palm of Buddha's hand, so there were more truths withheld - than were revealed by the self-radiant rishi. Soul and god, and the nature of the ego-transcending always-experiencing, were such withheld, but implied truths. Nirvana is empty of ego, of quality-values, concepts, abstractions and divisions pertaining or belonging to divided consciousness and to "what ye call life". Such bondage is really delusive - and egos are illu sory nuisance-values, - but they jolly play at some time, says guruuji. Just awaken into integral and conscious awareness, says the alert and serene Ananta Maharishi, and he grows calm and grateful in Ananta self-radiance. Simply so - at his joyous ease. Au ! Consciousness is - all the eternal while. There is effortless transcendence, re-cognition and response. Unbroken perfection is in and over all. Au !

In his experience of Nirvana Sri Anandavindya Ananta lost all trace of individual ego-soul, all sense of personhood and body-tools, time and place, willing and desire. He wrote, "I myself, had my experience of Nirvana or the state of the parama. It came first simply by an absolute ego-stillness and blotting out, as it were, of all mental, emotional and other inner activities. I did not become aware of any pure I, nor even of any self, impersonal or other. There was only an awareness of 'it', as the sole reality - all else being quite unsubstantial, void, non-real, as to what 'realised' that reality - it was name-free consciousness, which was no other than 'it'. So one could perhaps say in retrospect, though hardly so much as this, since there was no mental concept of it, but no more. Consciousness - (not this or that part of consciousness of an 'I' of any kind), suddenly emptied itself of all inner contents and remained aware only of unreal surroundings, and something real - but ineffable ----".

Now egos wallow in verbosity, intellectual activity and in delightful reminiscences : we simply are the experiencing, - the grace in conscious self-awareness, the word-free, ego-free silence, or Ananta state, or Purush Shakti, - without chakti-business - and without shadow-divisions. It is afterwards - that one consciousness becomes aware of another, and we wallow in mellifluous, euphonic eulogies and delightful verbiage. Au ! Dissolve, unloosen or cut the knot called the mind, or ego, and directly find release in the - transcendental core or essential ground, where within that is also beyond, the name-free, form-free, and self-radiant and conscious awareness, neither self nor not self and without any name or other labels. Egos may call it Ananta the Nirvana of Buddha, the Ananta Plenum Void, Turiya or supreme, eternal parama, which can be called neither being - nor non-being. Silence is best. Egos may be silent and still in the experiencing - Au !

Always-experiencing is an absolute silence of mind, a cessation of desire, thought and trying. It is ego-annihilation in all-embrace, credited and given. Also the passive senses, the whole, actual ego-realm of values and relationship is emptied of its stability and reality. Things appear only as unsubstantial forms with out any real hesitation, or else floating in something - or nothingness, that is name-free - infinity. Within every thing - there is the no-thingness, and this infinite (or all something still beyond and innerstanding it), that which alone is real. - An absolute, serene calm, a joyous ease in inherent freedom and Ananta-attitude, is the ineffable being in the always-experiencing. Au !

The Vedants have declared as such as Buddha did the impossibility of describing the transcendental experiencing in the language of the mind, but it did not shrink the responsibility of evoking our memory-, of conjuring it in images and symbols and suggesting it in parables and paradoxes-, and the Tetragate suchness, or thusness of Nirvana, is in Vedic word-symbols the Mohan and It-twa-hai-, as well as the Neti - Neti and Sivam ! In : The Self reflects and recognises-; but preconceptions and pre-convictions are a ~~net~~ trap or shelter to ego, and Buddha's "noble silence" about that which is beyond ego-comprehension - is best-. And y do ye prate about God? When ye speak about God or God-head, it is not God ye speak of or out from", said the erudite, mystic master Eckhart and Rumi. We are said to score upon : "leave God alone-", implying : awaken into conscious self-awareness and let be your Bhagavan-twaddle and clap-trap trappings. Sri Surobindo Choudh and his holy, divine shakti la seems to content that Jivan mukti and, in ripe maturity, accord to their due death in the God-head -, or that the supernal and supreme Bhagavan descends, coming down upon us (like the Comforter or Holy Ghost overshadowing the Jewish maiden) and putting on the limitation of earthly ego-life, -. in order to evoke this ~~mystical~~ ~~transcendental~~ awakening unto death-, or rising of the shadows of ego-consciousness in the Self-Sun. But why this popping up and down of sub and supra when Emmanuel is incarnate and omnipresent ? Just simply and naturally awaken into conscious and abiding Awareness-Grace. Experience Christ within : Ego-oblivion is self-awareness. su !

To die is easy-, a-yo Guruuji-, you do it every night in deep, dream-free sleep-. There is ego-free integrality, a relief like death-. No doubt, by practice and repeated experience-, ego-death becomes - easy - or impossible, but, for egos, death is not easy, except in profound sleep-, touching the ground. It may be easy for bhaja-fellows and mahaja sa-chinks, like the masterly 'uji, to be consciously aware of and in the core or ground or bodhead-, also in sleep as in actual ego-play. "We are always aware Sunya!", the mishi sa was reminded us-, and we suggest that the seeming sleep of the ever alert and aware guru 'uji - is but doze-down. We are the awareness, the grace of Contemplation, the constant communion.

Remona Michi died successfully at the holy age of 17 and lived that death - in 40 years of administration and play among gods, - as did the Christ-conscious Buddha. His tools (-physical, feeling and mental bodies) were conditioned enough to survive the inevitable neglect - and ignore-ance. Poor woman! Girl's bodies were not and so had to go "aged 32, as so many, many other bodies - specially western-conditioned ones, in Yogies Sadhana. Did h a 'come through' to the birth of final awakening? Who can tell - ? His 'final' letters to us - reads genuinely simple, and may well be a 'last' word-stuttering about the ineffable. There is nothing to regret or grieve about, but much to rejoice and to admire in gratitude. The jiva you're had erded in time and age had been transcended.

Ego-crucifixion may be easy or not, ducky Waji, but no doubt, it is a blessing and a grace to be in rich solitude for such events-, and for the alone to aware the Alone - in pure reflection before pure merging. Death is a solitary business : One must be purely alone to be in the inner and utter pilgrimage or Jiva-Yatra-. Yes, and nature to die into life-, and live it lively among egos. Wu ! sincerity-, like Edith Cavell's patriotism, is not enough. Some egos lack the patience to return solutely and healthily (in bodies as in psyches) into integral wholeness - and awake-living-, and we often lack purity to re-cognize intuitively - and ego-free! Guru God and Self are one and are, like Christ, within. Aware and experience It fully and wholly and then, with a steady awareness in the whole, radiate and live it effort-free!, at joyous ease, also in part-play-, duality-antics and ego-funs. Jetyan - Jivan - Junderan. Wu ! "abandoning all the duties (dharmas), all rituals -, methods, forms and techniques of meditation -, come unto Me for completion".

Our fear had ^{answered} ~~answered~~ and had intuitively followed an ancient road, a homeward journey way, frequented by the wholly awakened ones of olden times. All mental concepts - values, ideals and idols have to go in the realm of the poor in spirit - "There ceases the five-sense-knowledge together with the mind, and the intellect stirs not". Consciousness arises, and finally: aware one remains, free from all theories and ideal abstractions. There is neither old age, nor fear, nor disease, nor birth, nor death nor anxiety, but a state of serene and exalted calm, which has been called Nirvana, - Turiya or Anya plenum-void. It is void of ego and so, purely self-effulgent - Advaita-experiencing. Knowledge, power and possessions are found to be illusory values when integral strength and inherent wisdom dwells in Himalayan consciousness - on the jiva yatra, but, before that, how are we night-marishly actual as is the Almighty Bhagavan Sri dollar. su !

This dying to ego-values, this inner, - integral purification and transfiguration from the realm of mind and desire (klesha), are normal modes or happenings - which occur or manifest in any saint of any stature, any real rishi, sage, Rishi and nature mystic. But the process is so evenly silent and innerstanding, not dramatic, non-sectional or spectacular. Finally it is not a mere silencing and deepening of attachment or detachment on the surface or actual level, but a complete cessation and annihilation of all that could give rise to the realm of names and forms - and other klesha-divisions. The last name and habitation is this time-free and place-free Nirvana-experiencing. - A limit-free Anya is this ever present Akasha ocean of self-existence, being-awareness or I-ness. It is not a special place or plane of experience, but is the experiencing, and our fear was pushed to the withdrawal from the ego-world and its blinkered values, concepts and subjective truths - into It. su !

As there were more leaves on the tree than in the palm of Buddha's hand, so there were more truths withheld - than were revealed by the self-radiant rishi. Soul and god, and the nature of the ego-transcending Advaita-experiencing, were such withheld, but implied truths. Nirvana is empty of ego, of duality-values, concepts, abstractions and divisions pertaining or belonging to divided consciousness and to "what ye call life". Such bondage is really delusive - and egos are illu sory nuisance-values, - but how jolly playmates sometime, Anya guru uji. Just swifter into integral and conscious awareness, says the short and shuja masterji, and he graceful and grateful in serene self-rediscovery. Simply he - at his joyous ease. su ! Consciousness is - all the eternal/while. There is effort-free true admission, re-cognition and response. Unbroken perfection is in and over all. su !

In his experience of Nirvana Sri Anurovindo Ghosh lost all trace of individual ego-soul, all sense of person-work and body-tools, all old place, willing and desire. He wrote, "I myself, had my experience of Nirvana or absence of the person. It came first simply by an absolute ego-stillness and blotting out, as it were, of all mental, emotional and other inner activities. I did not become aware of any pure I, nor even of any self, impersonal or other. There was only an awareness of 'TAT', as the sole reality - all else being quite unsubstantial, void, non-real, as to what 'realised' that reality - it was nameless consciousness, which was no other than TAT. So one could perhaps say in retrospect, though hardly so much as this, since there was no mental concept of It, but no more. Consciousness - (not this or that part of consciousness of an 'I' of any kind), suddenly emptied itself of all inner contents and remained aware only of unreal surroundings, and something real - but ineffable ----".

Now egos wallow in verbosity, intellectual activity and in delightful reminiscences ! As simply are the experiencing, - the grace in conscious self-awareness, the word-free, ego-free silence, or Chanta Atman, or Purush shakta, - without shakti-business - and without shadow-divisions. It is afterwards - that one consciousness becomes aware of another, and we wallow in mellifluous, euphoric eulogies and delightful verbiage. su ! Dissolve, unloosen or cut the knot called the mind, or ego, and directly find release in the - transcendental core or essential ground, that within that is also Beyond, the name-free, form-free, and self-radiant and conscious awareness, neither self nor not self and without any name or dharmas-idea. How say call it know the Nirvana of Buddha, the Anya Plenum Void, Turiya or supreme, eternal peace, which can be called neither being - nor non-being. Silence is best. Egos may be silent and still in the experiencing - su !

Advaita-experiencing is an absolute silence of mind, a cessation of desire, thought and trying. It is ego-surrender in all-acceptance, gratitude and grace. Also the passive senses, the whole, actual ego-realm of values and relationship is emptied of its stability and reality. Things appear only as unsubstantial forms with out any real habitation, or else floating in something - or no-thing-ness, that is name-free - infinity. Within every thing - there is the no-thing-ness, and this infinite (or else something still beyond and innerstanding it). That which alone is real, - An absolute, serene calm, - joyous ease in inherent freedom and Ananda-gratitude, is the ineffable being in the Advaita-experiencing. su !

The Vedants have declared as much as Buddha did the impossibility of describing the transcendental experiencing in the language of the mind, but it did not shrink the responsibility of evoking our memory-, of conjuring it in images and symbols and suggesting it in parables and paradoxes-, and the Tataceto suchness, or "thusness" of Nirvana, is in Vedantic word-symbols the Mohan and Sat-yaan sat-, as well as the Neti - Neti and Nivarna ! In ! The Self reflects and recognises-; but preconceptions and pre-convictions are a ~~not~~ trap or shelter to ego, and Buddha's "noble silence" about that which is beyond ego-comprehension - is best-. "Why do ye protest about God? When ye speak about God or God-head, it is not God ye speak of or out from", said the erudite, mystic master Eckhart and Hsiang Te are said to have said : "Leave God alone", implying : awaken into conscious self-awareness and let be your Bhagavan-twaddle and sleep-trap truths-. Sri Anandabha Chohan and his holy, divine Shakti seems to content that Jivas aspire and, in ripe maturity, ascend to their due birth in the God-head -, or that the supernal and supreme Bhagavan descends, coming down upon us (like the Comforter or Holy Ghost overshadowing the Jewish maiden) and putting on the limitation of earthly ego-life. -, in order to evoke this ~~awakening~~ awakening unto death-, or leaving of the shadows of ego-consciousness in the Self-Sun. But why this popping up and down of sub and supra, when Emmanuel is inherent and omnipresent ? Just simply and naturally awaken into conscious and abiding Awareness-Grace. Experience Christ within : Ego-oblivion is self-awareness. Ha !

To die is easy-, says Guru Waji-, you do it every night in deep, dreamless sleep-. There is ego-free integrity, a relief like death-. No doubt, by practice and repeated experience-, ego-death becomes - easy - or impossible, but, for egos, death is not easy, except in profound sleep-, touching the ground. It may be easy "or someja-fellows and someja sa-chists, like the masterly Waji, to be consciously aware of and in the core or ground or God-head-, also in sleep as in actual ego-play. "We are always aware Sunya !", the Hsiang Te are reminded us-, and we suspect that the seeming sleep of the ever alert and awake Guru Waji - is but heaven-down. We are the Awareness, the grace of Contemplation, the constant consummation.

Romana Hsiang died successfully at the bodily age of 17 and lived that death - in 40 years of administration and play among egos-, - as did the Christ-conscious Buddha. His tools (-physical, feeling and mental bodies) were conditioned enough to survive the inevitable neglect - and ignorance-. Poor Yatra Giri's bodies were not and so had to go (aged 32, as so many, many other bodies - specially western-conditioned ones, in Yogies Padma-. Did he 'come through' to the birth of final awakening ? Who can tell - ? His 'final' letters to us - reads genuinely simple, and may well be a 'lost' word-stuttering about the ineffable. There is nothing to regret or grieve about-, but much to rejoice and to admire in gratitude. The Jiva yatra had ended in time and ego had been transcended.

Ego-crucifixion may be easy or not, Lucky Waji, but no doubt, it is a blessing and a grace to be in rich solitude for such events-, and for the alone to aware the Alone - in pure reflection before pure merging. Death is a solitary business : One must be purely alone to be in the inner and utter pilgrimage or Jiva-yatra-. Yes, and nature to die into life-, and live it livingly among egos. Wu ! Sincerity-, like Edith Cavell's patriotism, is not enough. Some egos lack the patience to return salutarily and healthily (in bodies as in psyches) into integral wholeness - and adwaita-living-, and we often lack purity to re-cognize intuitively - and ego-free! Guru God and Self are one and are, like Christ, within. Aware and experience it calmly and wholly and then, with a steady awareness in the whole, radiate and live it effort-free!, at joyous ease, also in part-play-, duality-antics and ego-funa, Neti - Neti - Janderan. Wa ! "abandoning all the duties (dharma) all rituals -, methods, forms and techniques of meditation -, come unto me for completion".

A Western-traditioned Sadhu (not Swami, not Sannyasin, not even ex-holiness) happened to drop into the living full Emptiness that is sunyata and to sense its calmly bubbling ananta. He is a Swiss-born, Canadian-nourished and now India-absorbing, but almost quest-free, soul, still in the wandering stage and with the wise habit of staying only 3 days at any one place. Now he has trotted off to Kashmir walking directly and only swerving around the heaven-soaring summits, ~~ab~~ alone but never lonely and with no curse of property or ties except 3 or 10 seers of necessities on his sturdy back, needing neither coolies, servants, companions nor shakti-fuss. These are all within himself. Though untouchable he is in conscious touch and self-dependent.

He seems at ease in delightful uncertainty and in serene ~~un~~ rhythm, not specially or too consciously in search of wholeness or holiness, and so, not likely to stick in cliches or cling to truths or Gods - if he happens across them by the way on the intuitive, track-free path. There is no treacle on his intuitive wings. He has the practical mystic's balance and skill in action and in inaction, and so is uncaught in creeds and rituals, darshans organizations, shakti-business and Only ways.

He seems to have been crucified in childhood or born ~~natural~~. Now, he seems in a body of 35, age-free, dharma-free, tool-free, free in them, even in mind, desires and thought, ~~was~~ naturally contemplative also in activity and in ego-noises, but with no flair or urge or attachment to body-rigid samadhis, ritualistic and ceremonial puja or magic, nor to occult siddhis or shakti display.

He is a peasant type, gloriously uneducated and in spontaneous, healthy touch with natural elements and intuitive Essence in fellow-pilgrims, free in calm talk as in noisy Silence. To possess nothing, to wish for nothing and to will nothing. That is freedom even in shakti-business in powerful ego and in other harmonised tools.

Altogether a rare fresh, healthy, simple and unified consciousness in integral rhythm. No battling for Peace or for the 4 elusive Freedoms - no dis-ease of Patriotism, power, sex or science. No tension and so no need of de-tension or ego-expression in exhibitionism, or trying to save, to be holy, Guru, prophet, seer or sacrificing Hero, no grievance-complexes against God or fellow humans, no striving to illuminate or to be liberated, no leaning upon Masters, word symbols, bibles and dogmas, no bondage to intellect or to emotionality, but freedom in delusive bondage, debonair, sensitively disciplined in real Swaraj - At Ease in joyous play in inter-relatedness and interdependence, and free in it and so setting free untryingly those fellow-pilgrims, who are awake and can respond effortlessly. How dull! What a bore to artistic and argumentative folks and to ecstatic and preaching souls who cannot be still, art-free, fuss-free and problem-free.

Two years ago in Canada our Sadhu Baba died to certain values, relatedness and aloneness, or they simply dropped off, 'standoffish' and no longer attached or clinging. We ~~must~~ only have by leaving; we truly hold by letting go. He who would save his life must lose it. Our Sadhu Baba died into life rather than from it. Then he went west until he came to the Far and Middle West, via New Zealand and Australia. After some months with good Buddhist in Ceylon he set forth to Tibet greeting on the way the Holinesses at Pondicherry and the Bhagavan at fiery Arunachala as well as Naturalnesses elsewhere. At Gantok he was granted a month, travel-permit in Tibet and so trotted half-way to God's own and special place, Lhasa.

The Breath or Light on the roof of the world he felt as a kind of crowning grace, a completely satisfying fulfillment or culmination of a phase of authentic experience and of a not too conscious search in mystic clarity: 'The Silence, the vastness, the purity, the rich Solitudes and the more than humanness in Being, there!' When we transcend we also discover that we innerstand and are everfree. When we awaken into innerstanding (consciously) in immediacy we see our self-everywhere, but it is nearer and easier first to uncover the Grace within. It is a matter of awakening into Unity-Awareness and of experiencing our real living Identity.

Not the awe-inspiring Snow-Man for the awful Masterji's of theosophical lore, not magicians and tantric or prophetic powerjis in red or yellow hues, in doubly dark and doubly smelly lamaseries, shrines, rituals and shakti-business, black-white or speckled, but in his own body-temple and tool - the forms of natural things, functions and fellow-beings, in affinities and infinities

within and around, till he see himself revealed and free: No holy words or books, but ever Open Nature and his own flash-bound volumes.

Down-up, East-West, projections withdrawal, how arbitrary when we are place-free, space-free, direction-free, age-free, time-free and word-free. Eternity is in immediacy and each moment fulfils itself in blissful ananda, Grace and Joyousness, Kripa and Mahakaruna. Yet rarely do we meet fellow-pilgrims so simply free, and harmoniously at ease in self-dependence as is this Sadhu Baba, and such freedom must be deserved and freely awakened - into afresh every morning. Often the highly educated, clever, intellectuals, fastidious, academic type see (unconsciously) so snobbishly fixed and blinkered in grooves, castes, rituals and inessential fuss, that it feels almost gloriously good to be a plebeian - a unholy, gentile, untouchable and obscurely invisible, delightfully dull to such assertive and olympian holinesses and yet in Touch, rooted in the Ground and free in innerstanding.

The real Rishis, Sufis, Mystics and Sages often live obscurely, freely and inevitably so. Let us not grieve that the light of comet and shooting stars fade, and that Bhagavans, Holinesses and mere saints get finished off by sincere and powerful cheelas: The One remains. The many pass and change; all are comprehended in the Eternal Noughtness of Sunyata, and the Play is divine because we innerstand.

The horribly verbose, didactic and ~~audite~~ St. Thomas Aquinas did not complete his voluminous "Summa." After his mystic experience in the ineffable, he declined all beseechings and refused to add any more word-symbols and intellectual, emotional wordiness to the edification and salvation of the poor egos. "Blessed are the Poor in spirit. God is well able to look after Himself. When harmonised and consciously free in toils we experience God, we can be silent and still, also in activities and talk. The spiritual is also quite natural and simple. ~~It~~ It comprehends the many fools and the few supramental masterji's, and Himalayan Holinesses, Vikings and ~~all~~ all. We innerstand.